Horæ Succisivæ,

OR,

SPARE-HOVRES

OF

Meditations;

VPON OVR DVTY

To { God,
Others,
Our Selves.

The fifth Edition, corrected and much inlarged,

By JOS. HENSHAW, D. of Divinitie.

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TO

The Right Honourable LADIE, the *LADIE* ANNE COTINGTON.

(***)

Right Honourable,

I Have provided a *Present*, proportionable to my skill, my time, and your Honors knowledge of mee, short:

A 2 Your

Your desire many times to heare others writing out of my mouth, made me to put this of my owne into your hands; a rapsodie of resolves and observations, some for contemplation, others for caution, the first divine, the other morall. When you would lose an houre from better and graver matters, throw it a-

way

way on these; where in you have somewhat of God, of others, of our selves, what God is to us, what we should bee to him, to others: there cánot be much saide of it, because there is but little said in it; in all which little I intend nothing to my self, but to others. The generall end of reading is to know, but the

ende of divine reading is to good our knowledge; and if it doe good, I have my end, whose office is to live, not to my selfe, but others, and am a servant to all by a common duty, but your Honours by especiall relation

to be commanded,

J. H.

Horæ Succisivæ,

OR, SPARE-HOVRES OF MEDITATIONS.

MAke *God* the first and last of all thy actions: so begin that thou maist have him in the end, otherwise I doubt whether it had beene better that thou hadst not begun.

THat we brought nothing into this world, is not more every where *knowne*, than it is of every one beleeved; but that wee ſhall carry nothing out of this world, is a ſentence better *knowne* than *truſted*, otherwiſe I thinke men would take more care to live *well*, than to dye *rich*.

VVEalth is not the way to heaven,

heaven, but the contrary; all my care ſhall be how to *live well*, and I am ſure I ſhall never *dye poore*.

SLeepe is but deaths elder brother, and death is but a ſleepe nicknam'd; why ſhould I more feare to goe to my *grave*, than to my *bed*, ſince both tend to my reſt? when I lye downe to ſleepe, I will thinke it my laſt, and when I riſe againe, account my life not continued, but reſtor'd.

TOo much *labour* toyls the body, too much *looking* the mind: I will deale for my *ſtudy*, as for my *ſtomocke*, ever riſe with an appe-tite, leſt if I once ſurfet, I ever loath it.

HOw hard it is for a man to forget his ſinne, or remember his God, not to doe that e-vill which hee ſhould not, and not to leave undone that good which

which he ſhould doe, every man can tell by experience. I were no man, if I had no ſinne, but if I am a Chriſtian, I muſt not delight in ſinne: if I cannot *avoid* ſome ſinnes, yet I will *ſtand* in none.

TO doe any thing to thinke to bee talk'd of, is the vaineſt thing in the world; to give almes, and aske who ſees, loſeth the prayſe and the reward: I may bee ſeene to give, I will not give to be *ſeene*, that others

others are witneſſe to my piety is not my fault, nor my praiſe; I will never bee ſo ill a friend to my ſelfe, to ſell heaven for vaine-glory.

THe obedience of good children proceeds not from feare, but love; it is a very bad nature will doe nothing without blowes; to turne to our vomit as ſoone as God is turn'd from his rod, and aske who is the Lord till a new plague, is a ſtate I know

know not whether more to bee feared or pittied: if I cannot avoyd correction, I will mend with it; not to be beaten twice for the same fault.

I Know not which is worse; the *bearer* of tales or the *receiver*, for the one makes the other: I will no lesse hate to *tell*, then to heare slanders. If I cannot stop others mouthes, I will stop my own ears. The receiver is as bad as the theefe.

With

VVIth GOD a Publican goes beyond a Pharisee, a sigh or a groane, that cannot bee uttered, beyond a long prayer with ostentation: Care not how long, or how *lowd* thy prayer be, but how *hearty*.

VVOman was first given to man for a helpe, since for a remedy: what shall wee thinke of those, that turne

turne the remedy into a diſeaſe, and hold it in all caſes for ſome, and in ſome caſes for all, not onely dangerous, but damnable to marry; what is this but to teach God what Hee hath to doe? I have ever counted it ſafe and wiſe to leave that indifferent which God hath left ſo.

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GOd cannot endure a Phariſee that ſaies and doth not: with His Diſciples, ſaying and doing muſt not bee

two

two mens offices; if thou canst doe but little, promise the lesse; so though thou maist bee thought niggardly, because thou performest so little, yet thou shalt be knowne just because thou promised'st no more.

A Good man would so be *honourable*, as hee may still bee *honest*, not broker for preferment; if not worthy, let him want it, but if deserving, why should hee buy his due? I will neither

neither grow *great* by buying honour, nor *rich* by ſelling it.

IN injuries it is better to take many, than give one, in benefits the contrary: I will requite the firſt with bearing them, the ſecond with *requiting* them.

EVill communication corrupts good manners. *Peter* denied his Maſter among the Iewes, whom hee confeſſed

fessed among the Apostles: I may have a bad man of my family, I will never have a bad familiar; or if at any time of my *court*, never of my *counsell*.

SO live with men, as considering alwaies that God sees thee, so pray to God, as if every man heard thee; doe nothing which thou wouldest not have God see done; desire nothing which may either wrong thy profession to *aske*, or Gods honour to *grant*. Every

EVery night is an Embleme of death, in this, that in both we rest from our labours: I will labour to long for my rest in heaven, and I shall never bee loath to goe to bed to the earth, who would not desire to dye, that hee might bee with Christ?

IT is good in prosperity, to make roome for adversity, that how ever

ever it come *unsent* for, it may not come *unlook'd* for; if it doe not come wee are never the worse, if it doe come, wee are the better provided; expectation, if it doe not hinder crosses, yet it lessens them.

EArthly things are like dreames, awake to nothing; like shadowes set with the Sun, wealth and honour will either leave us, or wee them. I will labour onely for those pleasures which never shall have

have an ende, and bee more delighted that I ſhall bee happy, than that I *am* ſo.

IT is a good Signe, when God chides us, that Hee loves us, nothing more *proves* us His than blowes, nothing ſooner *makes* us His: God can love His children well, and not make wantons of them; if I ſuffer, it is that I may raigne How profitable is that affliction, that carries mee to Heaven?

Suf-

SVffering is the way to glory, ſometime in this world: *Ioſeph* had never beene a Courtier, had he not firſt beene a pprſoner.

GOds children are ever the better for being miſerable, and end in that; It is good for mee, that I have beene afflicted: let God uſe mee how he will on *earth*, ſo I may have what Hee hath pro-

promiſed to thoſe that love Him in *Heaven*; Who would not bee a *Lazarus* for a day, that hee might ſit in *Abrahams boſome* for ever?

GOds Church muſt bee a Lilly among thornes, and while I am a member of the Church, I muſt not looke to fare better than the whole Body, if they have call'd the Maſter of the houſe Beelzebub, well may it bee endur'd to thoſe of the houſhold; my comfort

comfort is if I am reviled for His ſake, I ſhall be bleſſed.

PRoſperity is like *Vinum merum*, all wine, it makes drunke the ſoule, and therefore God mingles it, that He may keepe us ſober; feeds His children with a bit and a knocke, ever diſhes his ſweete meate with ſowre ſauce: if we *did alwaies abound*, wee would grow proud, and forget our ſelves, and if not *ſometimes*, we would deſpaire and forget

forget our God : I will pray with *Salomon*, give me neither wealth nor poverty, but a meane; or if wealth, grace to imply it; if poverty, patience to endure it.

AFFlictions are the medicines of the minde, if they are not tooth-ſome, let it ſuffice, they are wholeſome; 'tis not required in Phyſicke that it ſhould pleaſe, but heale, unleſſe we eſteeme our pleaſure above our health: let me ſuffer, ſo

may raigne, be beaten, ſo I may be a ſonne. Nothing can bee ever too much to endure for thoſe pleaſures which endure for ever.

THere was never good but was hard to get: the priſon and the hatchet, ſores and crums leade to *Abrahams* boſome, and the way thither is by weeping-croſſe: if many tribulations will carry me to heaven, on Gods name let me have them; welcome the poverty, which

which makes me heire to those riches that never shall have an end.

I Will deale for my soule, as for my body, never refuse health because the Physicke that should procure it, is bitter; let it distast me, so it heale me.

THere are in the world that think it too great sawcinesse to bee our owne spokesmen to God, and there-

fore goe to St. Somebody to preferre their petitions for them; I shall ever hold it good manners to goe of my owne errants to God. He that bids me come, will bid me welcome; God hath said, Come unto me, &c. It is no unmannerlines to come when I am call'd.

ALL *consciences*, like all *stomacks*, are not alike; how many doe we see digest those sins with ease, which others cannot get downe with

with ſtruggling, one ſtraines at a gnat, when another ſwallowes a Cammell: he that will keepe cleere of great ſinnes, muſt make conſcience of all. I will thinke no ſinne little, becauſe the leaſt indangers my ſoule, and it is all one whether I ſell my SAVIOUR for thirty pence, with *Judas*, or for halfe I am worth, with *Ananias*; whether I goe to hell for one ſinne, or for many.

THis life is but a jurney unto death, and every day wee are ſome ſpans neerer the grave; how is it that we which are ſo neere our death, are ſo farre from thinking of it? Security is a great enemy to prevention, and a preſumption that we ſhal not dye *yet*, makes men that they doe not prepare to dye *at all*: it is good taking time while time is; if it come ſuddenly and finde thee unprepared, miſerable man that

that thou art, who ſhall deliver thee from the body, &c?

THerefore hath Nature given us tow eares, and but one mouth, that we ſhould heare twice as much as we ſhould ſpeake: with all thy ſecrets truſt neither thy *wife* nor thy *friend*, he that is thrifty of his owne tongue, ſhall leſſe feare anothers.

THere are that affect not ſo much to have true friends, as to have *many*, and whiſper to that friend what they heare from this, and againe, to this, what from that: and glory to have it knowne, how much they are truſted, whereas they were therefore truſted that it might not be knowne: I have ever thought it a maxime in friendſhip, that hee which will be intimate with *many*, is entirely *nones*; let mee love

love and be lov'd of all, I will be inward onely with a few: I had rather have one meane friend that I may call my *own*, than the most potent where I must share with *others*.

HEE that provides not for his owne is worse than an infidell, 'tis not the blame of charity that it begins at *home*, it is that it ends not *abroad*: I am not borne all to my selfe, somewhat to my friend, to my neigh-

bour. I will ſo care for my *owne*, as I may relieve *others*, and ſo doe for *others*, as I wrong not my owne.

MVch *knowledge*, not much *ſpeech*, Emblem's a wiſe man, I ſhall ever hold it neither ſafe nor wiſe, alwayes to ſpeake what I know of my owne affaires, nor what I think of others; a man may ſpeake too much truth.

Plea-

PLeasures like the Rose are sweet; but prickly, the hony doth not countervaile the sting, all this worlds delights are vanity, and end in vexation; like *Judas* while they kisse, they betray. I would neither be a *Stoicke* nor an Epicure, allow of no pleasure, nor give way to all: they are good sauce, but naught to make a meale of; and were given not to fill the belly, but to rellish the meate: I may use them

them ſometimes for digeſtion, never for food.

IN croſſes, theſe two things muſt bee thought on; firſt, *whence* they come, from God, Hee ſtrikes thee that made thee, next *wherefore* they come, for thy good either to try thee, or to mend thee, if they be harſh, yet they bee gainefull: I ſhall ever count it a good change, to have the *fire* of perſecution for the *fire* of hell, who would not rather ſmart for a while

while than forever: let mee rather have that *fire* which is rewarded with heaven, than these *pleasures* which shall be rewarded with *fire*.

SAlomon's, Rejoyce oh yong man in the dayes of thy youth, were the finest thing in the world, if it were not for that which followes, for all this thou shalt come to judgement; to goe well, lye soft, sleep hard, if there were no after-reckoning; who would not say

ſay out of delight what the Apoſtles did out of amazement, *It is good for us to bee here*; but when I have a ſtewardſhip to account for, and GOD knowes how ſoone my maſter returning, and my talent to ſeeke; the Bridegroome entring and my oyle to buy, I have more reaſon to care how to *redeeme* my time paſt, than to *ſpend* the preſent.

TO grow heavy or lumpiſh with croſſes,

ſes, argues not ſo much want of courage, as grace: nothing more ſoyles the Reputation of a Chriſtian, than to have his minde droope with his Mammon; what if health, friends, meanes, have all forſooke thee, wilt thou loſe thy wittes together with thy goods? all the afflictions in this world, cannot anſwer the joyes of that other. I will never care whoſe theſe pleaſures *I ſee* be, while thoſe *I doe not ſee* are mine, & the fountain of pleaſures whom I ſhall one day *ſee*, as I am

am *seene*, shall be mine.

LEt another praise thee, and not thine own mouth; either we are farre from neighbours, or ill beloved among them, when wee are faine to be our owne trumpet, and blaze our selves: the *Iewes*, not the *Centurian* say, Hee loved our Nation, and hath, &c. It is both honourable and humble to heare of our praises, and tell of our unworthinesse.

Many

MAny a little make a mickle, every day a mite will increaſe our ſtore; I will be ever adding to my heape of knowledge, of Faith, &c. That when the Maſter returnes I may be able to ſay, behold *Lord*, thy two Talents have gained other two.

THe building of the ſoule, like that of the world, is not done in a day; grace like *Ezekiels* waters,

waters, is first to the ancles, then to the knees, &c. In vaine doe any thinke to bee perfect at once, in an instant; well is it for us, if after many Lessons learn'd, and heard in Christs Schoole, wee get past the spoone, and with some yeares of teares and prayers come to a stature, a growth; and with clambering and paines, like *Zacheus*, get to see *Christ*: time was when it was said to the Apostles, *Oh ye of little faith*; and hee was once afraid to confesse Christ, that was

was not afterward afraid to dye for him: like Bees, while we are here, wee are ever gathering, in His good time wee shall be perfect, in the meane time Lord suffer us not to be tempted above that we are able.

GOD is that to the soule, which the Sunne is to the world, *light* and *heat*, and with them comforts and stores it: he that hath *God* hath every thing; *God* alone is a world of friends

friends against millions of enemies: then will I thinke my selfe poore, miserable, distressed, *left*, when Hee *leaves* mee.

EVery thing almost we see, borrowes its nature from its soile; thus the body and temper of men differ with the ayre; and the soule like the body, commonly favours something of the company it keepes, and we grow familiar with their sins, together with their per-

persons; at first winke at them, then imitate them, then defend them. I will not be more perspicuous in the choyce of any thing than of this: hee can hardly have a *good* soule, that hath a *bad* companion.

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SInne at first is modest, and goes disguised with *Saul* to *Endor*, that after a while growes impudent, and dares looke bare-fac'd on the world; first perswades to civill recreations, thence bids to un-

to unlawfull delights Hee that will prevent the *growth* of ſin, muſt reſiſt the *beginning*, the remedy is thought of too late, where the diſeaſe is paſt cure; 'tis eaſier preventing a ſickeneſſe, than recovering it.

CVſtome as it leſſens favours, ſo it leſſens ſinne; elſe the ſame ſinne would ſtill bee monſtrous, which in time is not taken notice of.

Good-

GOodneſſe is not the gift of all, but ſome, but perſeverance onely of a few; how many like *Ezekias* ſun have gone backeward, and forſaken their firſt love? How many have we ſeene, that with *Caiaphas*, would have rent their cloathes at the name of blaſphemy, have afterward ſworne by the life of *Pharaoh*: what we *are*, is no argument for what we *will be*; every man knowes his begin-

ning,

ning, not his end; what he is, not what he ſhall be; let him that thinkeeth hee ſtands, take heed leſt he fall.

WHen I take ſerious view of my ſelfe, and ſee (beſides inward diſcontents) ſo many outward enemies of quietneſſe every where, every minute; want, ſickneſſe, dangers, loſſe of friends, of health, of life, threatning, if not purſuing me: and to theſe my ſpirituall enemies ſo ſtrong,

ſtrong, my corruptions ſo many, my infirmities ſo continuall, and my ſelf ſo over-matched with all theſe: with *Peter* I beginne to ſink, and I could wiſh I had not beene, ſince I muſt be miſerable; but when I looke up to heaven, and thoſe joyes I am going to, I would not be leſſe miſerable to be ſo happy: GOD is my Father, the Angels are my fellowes, Heaven is my Inheritance; now if my inheritance be in heaven, why is not my deſire there? Where our treaſure is, there

will our heart bee alſo; where our treaſure and our heart is, there ſhall wee bee one day: who would exchange his future happineſſe for a preſent?

CONtentation is a bleſſing, not wealth; true riches conſiſt not ſo in having much, as in not deſiring more: Why then doe we ſo labour to *abound*, and not rather to be *content*? If I have but a little, my account is the leſſe, if I have much, and doe not

not more good, I ſhall adde to my condemnation, together with my ſtore: I will ever ſtudy rather to uſe my little well, then to encreaſe it.

I Will not care to bee rich, but to be good; this onely is that treaſure, that never ſhall have an end: let mee be rich in goodneſſe, and I cannot complaine of poverty: He onely is poore whom GOD hates.

TO ſpeake little, is a note of a wiſeman, to ſpeake well of a good man: goodneſſe is not ſeen in the length or brevity of our ſpeech, but in the matter, the ſtreames of the tongue runs from the current of the heart, and are like the fountaine; it is a ſigne wee have *little goodneſſe* in us, when there comes *little out* of us: if God were more in our hearts, He would be often in our mouthes, and

and with more reverence. Though I will never affect to *speake* of my goodneſſe, yet I will ſhew it in my *ſpeech*.

HEE that will bee a Criticke of others actions, had need look well to his owne: 'tis a foule ſhame to have that found in our ſelves, which we would take upon us to mend in others: in this I will ever follow my *Saviours* rule, firſt get out mine owne beame, and I

ſhall ſee better to helpe my brother out with his mote

INjuries, if they dye not, they kill: Here onely a Chriſtian muſt learne to forget: for if wee forgive not men their treſpaſſes, neither will our Father, &c. In this caſe my care ſhall bee onely how to put them up, and leave vengeance to whom it belongs. *God* is ever his Iudge, that is not his owne.

The

THE malitious man is ſo much no mans foe as his owne; for while hee is out of charity with others, God is ſo with him; if hee lov'd himſelf, he would not hate his brother. I will love all men for His ſake that made them: but the Chriſtian, becauſe he is Gods ſonne, I will love doubly, for his owne ſake, for his Fathers ſake.

GOD lookes not at what wee have

been, but what we are: it is no commendation to have beene an Israelite. That we once did well, addes to our condemnation, together with our sinne; and if the righteous man forsake his righteousnesse, his reward is lost: our former goodnesse will not excuse our present evill, the end crownes us: what ever my beginning hath beene, I shall ever pray and endeavour that I may dye the death of the righteous; and my latter end may be like unto his, for as the tree *fals*, so it *lyes*.

Man

MAN til he ſinned was naked, and was not aſhamed, cloathes are not more our *covering* then our *ſhame*, and we may juſtly bluſh every time we look on them, not brag; the beſt Ornament of the body, is the minde, and the beſt Ornament of the minde, is Honeſty: that beſt *becomes*, which beſt *beſeemes*, not that which is moſt us'd, but moſt decent. I will neither looke what others doe, nor what I

may doe, but what I ought to doe, many things are lawfull, which are not expedient.

TO doe wel and say nothing, is Christianly, to say well and do nothing is Pharisaicall; if the hands bee not *Iacobs* as well as the voyce, wee are but impostors, cheats: If we are good Trees, by our fruit they shall know us. I will not lesse hate not *to doe* good, than *to tel* of it: my faith is dead if it beare not. Ea-

EAting was the first sinne in the World, and it is now the sinne almost of al the world; and as before the building of *Babel*, so still in this, all the Earth is of one language, what shall wee eate, or what shall wee drinke, and wherewith, &c. Eating and Drinking have taken away our stomacks to spirituall things: I wil never be so greedy, as to eate my self out of Heaven: Hee loves his belly well, that with

Esau

Esau will sell his Birthright for pottage: of the two, I had rather beg my *bread* with *Lazarus*, than my *water* with *Dives*.

GReat mens words are like dead mens shooes, he may go barefoot that waits for them: I will ever bee a *Didymus* in these, beleeve onely what I see, so I shall neither be deceived with others promises my *selfe*, nor deceive *others* with them.

The

THE good mans Word is his Oath, his actions serve only to make good his words: Hee that promises either what hee cannot, or what hee meanes not: is for the first a *Boaster*, and for the last an *Hypocrite*; by such an one, I will bee deceived but once.

DIssimulation is statepolicy, & wise men set out themselves as *Aristotle* did his books,

books, not to be understood at first sight. Hee that alwaies speakes what hee *knowes*, is not wise, but hee that doth not alwayes speake what hee *meanes*, is not honest. As I will not have my heart at my tongues end, so I will have my tongue speake from my heart, it is not necessary I must bee *dishonest*, or a *foole*.

COmmonly your open eares are open mouth'd, and they that are craving to heare, are

are apt to tell : I will neither desire to *know* much of another mans estate, nor *impart* much of my owne ; never any man repented him of saying nothing.

A Parasite of all Trades is the basest, and in two things like an Eccho; first, that hee speakes onely what hee heares others; and that hee is nothing but voyce, words ; next, to an *ungratefull* man, I would not bee a *flatterer*.

Sins

SInnes grow like Grapes, close, but in clusters: Wee usually say, He that will swear, will lye, and hee that will lye, will steale, and he that will do al these, will doe any thing. Satan is a Serpent; if the head bee once in, his whole body will not be long behinde.

IT is better to go into the House of mourning, than into the House

House of laughter, &c. He is worse than mad, that with *Herod* will part with a Kingdome for a dance. Hee takes little thought for his sinnes, that thinkes to put them out of his head, as *Cain* and *Saul* did with Musicke: He that truely considers those joyes which never shall have an end, cannot but desire to have an end of these: Where the treasure is, there will the heart bee also.

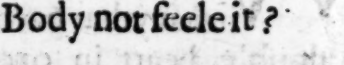
Gods

GOds promiſes doe not binde Him to keepe us in our wickedneſſe, our ſinnes quit Him of His *promiſe*, and us of His *protection*, when we leave to be of His *Family*, wee are none of His *Charge*, His Friendſhip keeps pace with ours. If thou doſt well, ſhalt thou not bee accepted? (ſayes Hee to *Cain*) doe well, and have well, ſuch as wee behave our ſelves towards God, ſuch ſhall wee finde God towards us;

us; now if wee doe ſmart, thank our ſelves.

WEE have too many that have a double heart in one body, but very few that have but one heart to two bodies, yet ſo is it with friends, the one cannot laugh, when the other weepes; one friend is the looking-glaſſe of the other, where face anſwers face; when the one ſmiles, the other ſmiles; when the one is ſad, the other is troubled, there is

is no Amity where there is no Sympathy; If I doe not ſuffer in my *Saviour*, I doe not love Him. Can the Head be ſicke, and the Body not feele it?



THere is a time to laugh as well as a time to mourne, we are not deni'd the uſe of mirth, but the exceſſe, it is not forbidden Fruit. Hee who gave Oyle to cheere the countenance, gave wine alſo to glad the heart: And I will not ſay

ſay, whether *Salomons* draught bee not ſometimes in ſeaſon: Drink, that thou maiſt forget thy poverty; yet ſo as thou remember thy God. God never intended Religion ſhould make men Stoicks, as if to mew up our ſelves from the World, were to ſingle out our ſelves to God: And becauſe hee hath forbid the abuſe of things, not to uſe them; thus wee ſhould abſtaine from drink, becauſe ſome men have beene drunk: If that which is one mans meate, prove another

ther mans poyſon, the fault is not in the meat, but in the ſtomacke. If they be ſo eaſily abus'd, the more our thankes, our praiſe, if we do not abuſe them, we ſhall be commended for our temperance; we cannot for our want of them; God makes us but to uſe them as wee ſhould, and we cannot have too much of them.

WHere ſhould Ioy bee but in the Fountaine of Ioy, or

or how doe we partake of that Fountaine, and rejoyce not : that Ioy must beginne to fill here, that will bee full hereafter. He shall never sing *Halelujahs*, that doth not first sing *Hosanna*: he is no sound Christian that is not taken with the glory he shal have, and rejoyces in this, that his name is written in the Booke of Life.

GOD ever helpes at a pinch, when all helpes faile, then is he seen;

ſeen; when *Iacob* wants at home, then *Ioſeph* is heard of abroad; and when the Prodigall wants abroad, then God makes him think of home: What if hee will not deliver *Ionah* from the Tempeſt, yet Hee will from the Whale. If the danger bee great, His glory ſhall be the more; never deſpaire then thou drooping ſoule, why art thou caſt downe, why art thou ſo diſquieted. &c. The goodneſſe of thy God endureth yet daily.

The

THE Contention of *Christs* time is the Contention of all the world, who ſhall be the greateſt, and moſt men envy to bee out-gone in any thing, even by thoſe they love beſt: If *Ioſeph* bee his Fathers darling, hee is his Brethrens eye-ſore: and I doubt me whether *Davids* brothers were more glad that *Goliah* was ſlaine, or angry that by their brother: bad natures whom they cannot reach by imita-

tion, they will by detraction: He casteth out Devils through Beelzebub, was the Pharisees of Christ: it argues very little goodnesse in us, when we malice it in others; none but a *Cain* (that ever I read of) will envy, because his workes are evill, and his brothers good, they are desperately wicked that love not the looks of godlinesse.

IT is a hard matter for a man to know much or have much, & know him-

himselfe, and whence he hath it, if we would thinke worse of our selves, we should be better thought of, but now our selfe-conceitednesse breakes our necke.

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MOst men are Pharisees in this, love the uppermost seats, all would be sonnes of *Anak*, if their bodies did but swell with their mindes: the care of the most is to live honourable, not well, their reputation is more car'd

for than their God, *Occidat modò regnet*: with that Mother of *Nerò*, Let them be damn'd, so they may bee dub'd: what is this but to exchange a Heavenly kingdome for an earthly: he that will be great upon any termes, shall one day repent that he hath beene happy too soone.

MY Friends faults as mine owne, where I see, I will remedy: I may (happily) hide or excuse them to others,

others, never to himself, this were to kill him with kindnesse, and lest I should lose a friend, lose a soule: I am guilty of the losse of that soule I might save and doe not.

SOme Friends there are, such as *Jonadab* to *Ammon*, Pandors to their wickednesse: Brethren they are, but in iniquity; Hee shall bee no friend to mee, that is a friend to my faults; and I am no friend to my selfe, if I think him

my enemy that tels me of them; one day, if not now, I ſhall heare of them to my coſt: Men may, God will not winke at ſmall faults.

◆ ◆ ◆

THere is a friend to himſelfe, as *Nabal*, and his charity begins at home, and there it ends; neare is his coate, but nearer is his skinne; againe, there is a friend for gaine, by *Diana* we live, hee ſhall be their friend that they can live by: So, ſome love Chriſt,

Christ, because they feare Him, He can destroy both soule and body in, &c. Others, because they neede him, but if we be true friends, though there were none of these, we would love Him.

FRiend, of all compellations in the dearest, the sweetest. and as one of ingratitude, *si ingratum dixeris, omnia dixeris:* So may I of friendship, call him friend, and you have said all, another selfe,

or rather the ſame ſelfe multiplied; skinne for skinne, and all that a man hath will he give for his life, and yet a mans life will hee give for his *Friend*; if our love will not follow Chriſt through fire and water, we are but counterfeits.

❀❀❀❀❀❀❀❀❀❀

THerefore did not God at firſt make *many women* and but *one man*, or *many men*, and but *one woman*, that every man ſhould not know there were more than

than one woman in the World; nor any woman more than one man, they that *know more*, shal not be *known*; CHRIST shall say, *Depart from me, &c. I know you not.*

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I See many marriages in the World, and never a good, one to his *barnes* with the *foole*; another to his *board*, with the *glutton*; one to his *cups*, another to his *coffers*; onely those marriages are blessed from Heaven, that are

made in heaven; they are ill holp up, that are married to one another, and not married to *Christ*.

BEauty is as it hits, if the *heart* do not answre the *face*, it were better missed; it will prove a *snare*, which was an *ornament*: the more they have of this, the more cause they have to pray, *Leade us not into temptation*.

Earth

EArth is a place of *penance*, & *ſmall drink* and *Camels haire* doth well; tis a place of toile and labour, and men goe not to worke in their *beſt cloathes*: Men ſhould doe well then to prancke up their inſides a little better, and let the body ſhift: I never heard any man found fault with for his rags, I heard it upbraided to one, that he went in *purple*.

It

IT is not our meanes, but our ſinnes that ſhuts us out from God; I will bee aſham'd of nothing but my ſinnes, and proud of nothing but that I am a Chriſtian.

I will never care what I am in mens eyes, but in Gods; Beauty, Wealth, Honour, may make us accepted of men but 'tis onely a broken heart can

can doe the deede with God; never any man came to heaven for his good lookes.

HE is not a Iew that is ſo outwardly, then had not *Hieruſalem* fallen: nor hee an Apoſtle, that doth ſo profeſſe it, then had not *Iudas* beene a caſt away. The waſhing of the out-ſide cleane, will not quit us of being Phariſees; The Kings Daughter is all glorious within; if wee bee good Chriſtians, wee are beſt at core. The

THe good man ever ſets God betweene him and harmes; and ſayes, *The Lord is on my ſide, &c.* He is no good Chriſtian, that thinkes hee can be ſafe without Him, or not ſafe with Him.

NEver any man was a loſer by his God, or left in a danger, and ſtood to Him: *Lazarus* may *ſtinke* in his grave, but he ſhall not

be ſeene *rot* there; neither the *dungeon* nor the *denne*, can ſhut us from his *providence*, His *care*: *Elias Ravens* ſhall ſerve him in his meate; and *Daniels Lyons*, ſince they cannot *feede* him, ſhall *faſt* with him, and rather *ſtarve* than *eate a Saint*: what cannot *God* do where he will? what will He not doe, where He loves: Oh *God*, they doe not *know* thee, that *diſtruſt* thee.

TO give with hope to *receive*, is to *lend*, and

and not to give : or rather to *put to use*, and not to *lend*: I will give where I cannot be *requited* so shall my *reward* be *in Heaven*.

CHARITY is of that which a man hath, and not of that a man hath not : If the purse will not reach to a *Sepulcher* with that Counseller of *Arimathea*, yet a pound or two of *spice* would be seene : If *Silver* and *Gold* thou hast none, yet such as thou hast, a *Miet* would bee spa-

ſpared : Something, hath ſome ſavour : Obedience is as well ſeen in a little as in much, and if he which gives a *cup* of cold water ſhall not loſe his *reward* : I can never be ſo *poore* to want this. Where the *cruſe* and *meale* is *low*, 'tis not look'd that the *Cake* ſhould be *bigge*.

AS we muſt uſe this World, ſo we muſt love it, as if wee lov'd it not: God would have earthly things look'd at and affected with all tem-

temperance; We may not be peremptory in our desire of them. But as our SAVIOUR of his cup; *Father if it be thy will, and yet not my will but thy will. Beggers* must not be *choosers. Religion* will teach us, in *modesty* to submit to him, and thinke that our best, which *God* thinks so.

SEneca, a *heathen*, but a *Philosopher*, would say he was better born, than to be a *slave* to his *body*, and they are no bet-

better that are continuall factors for it: Every man layes up for a *hard Winter*, & a *Rainy day*: I will lay up for that day which I am sure *will come*, and am not sure *how soone* it will come.

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THe bare desiring of earthly things, is not unlawfull; He who first taught us to *pray*, allow'd us this in; *Give us this day our dayly Bread*; 'tis the *excesse*, either in *using*, or in *caring* for them, makes them ill

ill to us, that are not so in themselves: I will so *desire* these as I may bee the better for *enjoying* them; and so *imploy* them, as I may have *little to account* for them; Why should I abound to my *cost*?

TEares are a second *Baptisme* of the *soule*; where it is rinced anew, as the sinnes of the *old* World, so *of this little world*, neede a *deluge*. There is but one sorrow never to be repented of, the sorrow of re-

repentance: onely these teares goe into *Gods bottel*, and thus blessed are they that mourne.

OThers eies are *Sermons* unto mine; when I see a *Peter* weeping for his denyall, it puts mee in minde of mine: Why should I weepe for the losse of my friends, or of my health, or of my state, and not of my soule?

There

THere are two kinds of teares; of *joy*, & of *griefe*: and two causes of these kinds: *Heaven* and our *Sinnes*; the one of *affection*, the orher of *remorse*; the one for what we *have done*, the other for what wee would have, these two shall vie teares in mine eyes, to be *forgiven* and to be *dissolved*.

THis world is a *stage*, the play is a *tragicomedy*

comedy of the life and death of man, every man *playes his part* and *exit*: and it may be he that hath liv'd a *begger*, would not exchange with the KING when he comes to *dye*, for then he is rewarded, not according to what he hath *beene*,, but what he hath *done*. I will not greatly care, what *part* I play, but to *do* it well.

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HOme is home, be it never so homely, sayes the Proverbe: Men goe forth to labour,

bour, and come home to take their eaſe, this World is our worke-houſe, and Heaven is our home, why am I loth to goe to my reſt?

THis world is the valley of teares, and we may ſooner want them, than cauſe to ſhed them: I will bee content to ſow in teares, that I may reape in joy.

IReade of *Auguſtus*, when ever hee heard of

of any that dyed ſuddenly, hee wiſh'd him and his friends the like [a] happineſſe, hee ſhall not chooſe for me: Let him and his brother-heathens, pray for their fooles paradiſe. Our Church hath lean'd us a better Language, *From ſudden Death good Lord deliver us.* I ever thought it not a little bleſſing to dye by degrees. In this caſe the *fartheſt* way about is the *neareſt* way home.

[a] εὐδαιμονίαν, ſimilem.

ME thinkes it is but *th'other* day I came into the world, and *anon* I am *leaving* it: How time runnes away, and wee meete with Death alway, e're wee have time to think our selves alive: One doth but *breake-fast* here, another *dine*, he that liveth longest doth but *suppe*: We must all *goe to bed* in another World. I will so live *every day*, as if I should live *no more*: 'tis more than I know, if I shall.

All

ALL goe to the *ſame home*, but all goe not the *ſame way*; one falls by the hand of a brother, another by the fall of a houſe, &c. Againe, all goe to the ſame home, but all goe not the ſame pace, one dyes in his cradle, another on his crutches, to ſome their life is a prey, to others a burthen: *Iob* and *Ionah* are weary of living, and *Lot* & *Hezekiah* would live longer: as for the way, I ſhall ever pray

God that I may take my last sleep in a whole skinne, but for the place, *Come LORD IESVS, come quickly.*

DEath was given for punishment of sin, but it is the end of it; when we lost *Paradise*, we met with this, and againe when wee part with this we meete our Paradise: they that know whither they are going, cannot bur wish themselves gone, and say with our Saviour, but in another sense,

A-

Arise, let us goe hence.

THrough how many dyings doe wee come to our Death? And how many deaths may we come to? Infinite are our waies out of this life, that have but one way into it: Our life is composed of nothing but death: for that we may live, other creatures dye; againe, our child-hood dyes and is forgotten when we are growne up: Our youth dyes when wee

are men: Our manhood dyes when wee are aged; at last our age dyes and all dyes, and we dye with it: every day dyes at night; now if my life consist of *dayes*; what do I else but dye *daily*?

FAvour is a thing to esteeme, but not to build on; he that stands upon others legges, knowes not how soone they may faile him: Greatnesse is not eternall. I will never leane so hard upon any man, that

that if hee breake hee ſhall give me a fall.

THe things of this world are in a manner but apparitions, not ſo indeed: all our Pompe is but like the ſtrowing of Boughes before our Saviour, taken up againe ſtrait, our proviſion here is like that of the *Gebeonites*, apt to moulder, open to the theefe, and the moath, to bee corrupted. and ſtole, we have waters, but like thoſe of *Marah*, bitter; wee

have riches, but wee have crosses; sweet meat, but sowre sauce: they make a faire shew, but they last not; I may say of them as my *Saviour* did of *Israel, their goodnes is but as a cloud, &c.* I will use this *world*, but I will be in love with that better onely; why should I delight to bee miserable?

THis world is a region of *Ghosts*, or of dying men, if not dead; our life is but one continued

tinued ſicknesse, and wee are ever in a consumption, wasting: we now accompany those to the grave, whom shortly wee must keepe company with in the Grave: Every man must have his turne, & GOD knowes whose turne is next; it may be *thine*, it may be *mine*, and *mine* before *thine*, God knowes; thou hast more *yeares* (it may be) and therefore as thou thinkest, some strides before, I am no lesse subject to *diseases*, and therefore no whit behinde, these threaten

no lesse to me, than age doth to others: Every ache, every stitch *tolles* the *bell* in mine eares, for some have dyed of these; but every strong sicknesse *digs* the *grave*, and sayes service over me, and cryes *Dust* to *dust*, &c. Since there is a time to dye, & I know not the time. I will provide for it at all times: *Blessed is that servant whom when his Master comes he shall find watching.*

No

NO man thinks hee ſhall live *ever*, yet moſt men thinke they ſhall not dye *yet*; otherwiſe, they would dye *better*, and more care for the heaven they ſhal have, than the earth they muſt part with; this world will not laſt alwaies.

OVr life is but a day, it is now noone: who knowes how ſoone it ſhall bee

night? I have a great way to goe, and but little money to ſpend (a little time I meane) my care ſhall be to make it hold out.

AS we doe not gather, ſo we do not looke for grapes on thornes, or figges on thiſtles; ſuch as the ſeed is, ſuch will the fruit be, and ſuch as the fruit is, ſo will the Harveſt be, and one day (if not now) God will reward every man according to his workes, and ill ſhall

ſhall be ill requited.

SInne & puniſhment are like the Shadow and the Body, never apart, like *Iacob* and *Eſau*, they follow one at the heeles of another. Never ſinne went unpuniſhed, the end of al ſin if it be not repentance, is hell: if I cannot have the firſt, to be innocent, I will labour for the ſecond, to repent; next to the not *committing* of a fault, is the *being ſorry* for it.

That

THat which we usually say of men, is sometimes true of *Christians*, foule in the cradle, and faire in the saddle; an unhappy boy may make a good man; hee that should have seen *Saul killing*, would little have thought ever to have heard him preaching; we may not judge of the future by the present.

He

HE runnes farre that never turnes. 'Tis not with *God*, as with men, to say I will *forgive it*, but I will ne're *forget it*; with Him sinnes *repented of*, are as not done, as a broken bone well set is the faster ever after, *GOD* lookes not at what wee have beene, but what wee are. Repentance makes us friends with God, reintailes us in the inheritance, and by I know not what strange *heavenly slight*

of

of hand, doth what you would have it. If wee would but downe on our knees and aske forgiveneſſe, all ſhould be forgotten.

OVr life is but a walke, we come hither but to take a turne or two, and away; and all our life wee are going to our home, and we doe not live but travaile. Some gallop it over, others goe a foote pace: The poore man curſeth the houre hee was *born* while he *lives*, be-

because he goes no *faster*; the rich worldling curseth the houre hee was *borne*, when hee comes to *dye*, because he can live no *longer*: it is a like ungodly to bee *loth* to dye because we are happy, and to *desire* to dye, because we are miserable; I have ill learned *Christ*, if I have not learn'd to be content.

HVmility is good to all, best to it selfe, I doe not heare it said he that boasteth of his good

good workes, but hee that confesseth his sins shall finde mercy: the Publican nor the Pharisee goes away justified. *God* never thinkes well of him, that thinks so of himselfe & what he doth: they that *scorne* to be humbled, cannot complaine to bee *scorned*.

ALL men would come to heaven, but they doe not like the way, they like well of *Lazarus* in *Abrahams bosome*, but not at *Dives*

ves doore, they love heaven well, but they would not pinch for it: silly wretch. all the wealth in the world cannot buy thee into heaven, or out of thy punishment, and this thy glory shall adde to thy torment, that thou art now so *well*, shall one day be the *worse* for thee. I had rather *wait* for my happinesse, than *smart* for it.

GOD preacheth to us no lesse in His judgements than His word;

word, when he ſtrikes offenders, He would warne the ſtanders by, and beats ſome upon others backes; when I ſee another ſhipwrck'd before mine eies, it bids mee looke well to my tacklings. Every man ſees himſelfe fall in his neighbour: Others harmes threaten me & ſay with the *Apoſtle*, *What makes thee to differ from another?* where the ſinnes are the ſame, *Oh God*, it is thy mercy that thy judgements are not.

IT is not an easie matter for men to beleeve that which they know, what ever they doe, where-ever they are, they are seene: but because *God* is invisible, they thinke *they* are so too, and he *sees not*, because hee is *not seene*: God is inclusively in no place, and yet he is in every place, and heares and sees what is said and done; if we did but consider this, wee would neither doe nor speake what wee would not

not have ſeen & heard: Conſideration would tye mens hands, and if they did but deliberate, they would not ſinne.

IT is no leſſe ſinne to be over earneſt in *purveying* for the Body, than over prodigall in *pampering it*: as well Saint *Lukes* foole as his glutton; *Nabal* as well as *Balthazar* is condemned of folly: and I heare *Iſrael* chid not for *eating*, but for *laying* up their *Manna*. Make not haſte to bee rich, and make

make not waſte of thy riches. I will neither *feare* poverty, nor *ſeeke* it.

OVr Eye extends but to the out-ſide, the skin, the righteouſneſſe of the *Scribes* and *Phariſees* will quit any of the cenſure of men. Hee that faſts, prayes, gives, goes for currant among us, I may not thinke him otherwiſe in his *heart*, that is not ſo in his *behaviour*, with us every man goes for what hee ſeemes, wee dare not pronounce any

any man a *Leper*, till we ſee the ſcabbe. It was the evidence our SAVIOUR left us, by their fruit you ſhall know they. *Hypocrites* while they keepe their owne counſell, doe not onely *grow* among the wheat, but *go* for wheat. None but *God*, or a *Prophet*, *God in a Prophet*, could give *Gehezi* the lye, and ſee his ſinne through his demureneſſe; onely Hee who knowes all things, knowes who are His, and ſhal one day gather the wheat into His barne, but ſhall burne up

up the chaffe with unquenchable fire.

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deries, than our Grandfires were of their *Aprons*? Since both are but borrowed; and what hast thou that thou hast not received? Now if thou hast received it, why dost thou glory as if thou hadst not received?

GOd made all the world for *man*, man for *himselfe*. other creatures to serve themselves and *us*, us to prayse and give thanks to *Him*; and He who prepar'd a dwelling for us

us on earth, is gone to prepare a place for us in heaven: let us take heede leſt by our diſobedience wee loſe our *ſecond* PARADISE. as our Fathers did their firſt.

THe Covetous man hath his eyes in his feete, ever poring on the earth, all his care is, to lay up for many yeares like *ſpiders*, men ſpend their bowels to catch flyes, trifles: toyle and ſweat, and all that they may leave a little

behinde them when they dye: if they have but ſomewhat to leave *behinde them*, 'tis no matter whether they have any thing to carry *with them*. All are for the preſent, *is it not good if there be peace in my dayes?* He that truely remembers what he hath loſt, cannot be ſo delighted with what he hath, then onely mayſt thou ſay to thy Soule, Take thy reſt, when thou haſt wealth laid up, not for *many yeares*, but for ever.

I Uſually ſee Parents moſt affect thoſe Children, that moſt reſemble them; I am ſure it is ſo with God, they are beſt lik'd that are moſt like him, nothing ſhall ever be able to *ſeperate* Chriſt from him, that will not *be ſeperate* from Chriſt.

IT is with the ſoule as with the graine: that which wee ſow pure wheate, comes up with

chaffe and ſtraw: there is no fruit but hath it's core, its kernell, its ſtone: in vaine doe we thinke, while wee live here, to be at our beſt. It is not look'd wee ſhould be *Angels* upon earth: the beſt have their faults: happy is he that hath leaſt and feweſt: our prayer muſt be *Lord keepe us from preſumptuous ſinne*: for ſinnes of infirmity, like ill weeds, grow apace; *Tears* there will be, well is it with us if wee bee not overgrowne with thornes and bryars, *ſurfetting and drunkenneſſe, &c.*

&c. and the Day of the Lord come upon us unawares.

AT usuall things wee lesse admire; while *Moses* doth onely what the Magicians can, hee is slighted; men are taken with something that is not ordinary. All *Samaria* will runne out to see a man that can tell them all that ever they did; and I doubt whether the *Apostles* drew not more after their miracles than their doctrine,

when they beginne to heale and caſt out Divels once, *Simon Magus* will be one too; I will *admire* GOD for His power: but I will *love* Him onely for Himſelfe.

TWo things our Saviour commends to us from His other creatures. *Wiſedome* and *Innocency*, from the *Serpent* and the *Dove:* The wiſedome of the one may ſtand with the innocency of the other, nay it cannot well ſtand with-

without it: Innocency without Discretion will make us too forward with *Peter*, and wrong our selves: Againe, Wisedome without Innocency will make us unjust stewards, and wrong our Master: both doe well, and onely both doe well.

THe pooe man is *Gods* lottery: cast in earth, and ye shall draw heaven; cast in a mite, and ye shall draw without measure: for God returns not tenne in the

hundred, but a hundred for tenne. I will bee an Vſurer onely to God.

GIve, *and it ſhall bee given to you:* Hee that commands the one, promiſes the other. Almes never made their owner a bankerupt; Charity is not ſo ill a ſervant, as to leave the maſter a begger. That *cruſe* and *meale* ſhall never waſte, that the *Prophet* hath a Cake of.

It

IT is an eaſie matter not to deſire that which we have not; to complaine when wee have no cauſe, ſcarce ſpeakes us *men*, much leſſe *Chriſtans*, but when all failes to ſtand our ground, and looke to heaven for a handfull of ſupply, ſpeakes our faith: At a *Lyons denne*, or a fiery *furnace*, not to turne tayle, is a commendation worthy a *Prophet*. It is no honour to overcome, when it is no danger to fight.

ſight. Adverſity beſt ſpeakes a Chriſtian in proſperity, it is as eaſie a matter to finde friends, as not to need them; but when wee have nothing left, not to leave GOD, nor ſo much as whimper, but chide downe our diſtruſt with a *Deus providebit*: My Son, God will provide, tryes our temper. Then is our valour commendable, when we can endure to be *Iobs*.

When

WHen our *Saviour* would put to silence the *distrusters* of his time, He points them to the Lillies and the Crowes: the Lillies of the field, not of the garden, which are digg'd and dung'd; but of the field, which have no gardiner, but the Sunne; no watering-pots but the clouds, and *your heavenly Father* (sayes He) *clothes these*: Doth my Father provide for others, and will he see mee goe naked?

ked? What will Hee thinke too much for His Sonnes, that is ſo bountifull to ſtrangers? How will Hee cloathe them, that ſo cloathes the graſſe? If *Salomon* in all his royalty was not arrayed like one of theſe; the Sunne in all his height, ſhall not ſhine like one of us; when Hee ſhall have chang'd our vile bodies, that they may bee like unto His glorious body

Di-

DIſtruſt is a ſinne, which cuſtom hath almoſt made commendable. Every man laies up Manna for to morrow, forgetting that if that bee not wormes, they themſelves may be ſo. As if there were no *heaven*, but pleaſure and *abundance*: no other *hell*, but *affliction* and want; if their purſe grow light, their heart growes heavy, their mirth ends with their ſtore, and they thinke no man can ſay to his ſoule,

ſoule, *Take thy eaſe*, that hath not wealth laid up for many yeares: but we are not yet what we *ſhould be*, if wee cannot be content to be what we *are*, what ever it be. Beggers muſt not bee chuſers: 'Tis not for us to teach God which way He ſhall bring us unto heaven, let us thanke Him that wee come thither any way, and if He will have us ſuffer before wee ſhall raigne, downe on our knees, kiſſe the rod, and not a word, not a ſob.

Where

WHere ever God is, there are these two, *increase & multiply*; *Abraham* and *Lot* cannot dwell together, while they dwell with him; and I see *Israel* once too bigge for *Goshen*, that is now too little for *Bethlem*; give a man God, and throw him into the Sea, with *Israel*, *Ionah*, and hee sinkes not; needs must he swim that is held up by the chin.

In

IN apparell we are not to respect meerely necessity, but decency. God never meant Religion should make men slovens or *Stoicks*, as if a man could not weare good cloathes, and goe to heaven; or a Christian were ever bound in conscience to be out of fashion: we are not tyed to wander, or to weare sheep-skinnes or goat-skinnes, because the *Apostle* tels us some did, *some of whom the world was not worthy*, God

God meant that those holy men should bee patternes of *piety*, not of *fashions*. I will never bee niggardly of another mans purse, deny my selfe that which God hath not.

❖❖❖❖ ❖❖❖❖❖

THere 'may be pride in the meanest things in the world; no lesse the *Cynick* of his *tub*, than *Alexander* of all the *world* besides: *Sack-cloth* and Ashes in the same 'bill, with *purple* and fine linnen, both condemn'd of pride; to fast,

faſt, and to fare deliciouſly, is ſtrange, but true; & ſo much worſe is that pride than this, by how much it hath a better face; *ſmall drink* and Camels haire goes away Sainted, though but counterfeited, when *open pride* is cryed downe of all hands: and of the two, the leaſt ſuſpected is the more intollerable, I am ſure the more incurable. A knowne diſeaſe is every mans cure, which when it lyes hid, is never medled with: There is leſſe hope of an *Hypocrite*, than an *Atheiſt*. Af-

AFflictiõs are Gods mould in which He casts his Children, *spare the rod and spill the childe*, is as true in grace as nature. God receiveth no Sonne whom Hee chastiseth not, but 'tis with a gentle hand, He leaves no markes behinde, and He hath soone throwne away his rod, if with unfained resolutiõ you will doe so no more. God though hee beat many of His Children till they cry, yet He never

never beats any for crying.

THere is a double life in man, and must be a double nourishment, men live as if there were no more to bee done, but *feed* and be *warm*; food and rayment are the maine businesses of the World: 'Tis true, wealth and friends, and health, are things to thanke God for, but better desires better becomes Christians, the Christian man *lives not by bread onely*,

onely, &c. Meate for the belly, and the belly for meate, but God ſhall deſtroy both it and them; every good mans meate and drink is to do *the will of Him that ſent him.*

GOd hath given us this ayre to breathe in, it doth not *give*, but *continue life*; 'tis the *meanes* of living, not the *Author* of life: God gives it us to uſe, nor to ſerve. How many make this world their God, and ſerve it? and God (as

(as it were) but their World to make use of? I will never bee a servant to my *slave*.

God though he be ever the same in Hi nselfe, He is not alwayes so in us, though Hee love those whom He doth love unto the end, yet not without Intermission. Men commonly never know the benefit of a thing but by the absence of it; wee could not so well esteeme of *health*, if it pleased not God wee were

were ſometimes *ſicke*: the long abſence of a deſired friend makes him more welcome at his returne; thus *Chriſt* is pleas'd ſometime to withdraw His preſence, that with more earneſtneſſe wee might be drawn to ſeeke Him: *Tell mee, oh Thou whom my ſoule loveth, where thou feedeſt? &c.*

AS when many eyes are *fixed* upon one picture, every one thinkes the eyes of the picture to bee *fixed* on him: ſo with our ſoules,

all looke together at God, but every one must appropriate Him to himselfe. To know that God is the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*, is but a weake assurance that Hee will provide for me, unlesse also He bee my God; our faith, as our charity, must begin at home, and say, *My Lord and my God.*

OVR *Saviour* doth not say, doe unto others as others do un-

to you, but as you would have others doe unto you. If thou wouldest have thy neighbour doe thee right, do so to him though hee have done thee wrong, *Lex talionis* was never a good *Christian Law*; If I forgive not, I shall not be forgiven.

A She cannot *rise againe* the resurrection of the body, that doth not first dye the death of the body, no more can he be *born* the birth of the soule, that

doth not first dye the death of sinne. It is necessary that hee which will bee borne twice, should *dye once* while he lives, and hee that will once rise the resurrection of life, should *dye twice*. That I may live ever, I will dye daily.

THat two contraries cannot consist in the same subject, is as good *Divinity*, as it is *Philosophy*; Good and evill are like Fire and Water, ever contending

ding till the one bee conquered; either my sinnes and I must part, or *God* and I: I cannot bee at once Gods *Church*, and the divels *chapell*.

IT is the fault of a great many, if GOD *beare* with them in their sinnes, they thinke hee *countenances* them; if they bee not presently striken dead with *Vzzah*, they goe on; when they smart not, they beleeve not, and hee is not fear'd till felt. Sick-

neſſe is not thought of till death. nor that till hell, forgetting that the long ſufferance of God ſhould lead them to repetance, hee forbeares us that hee might forgive us; ſhall I ſinne becauſe grace abounds? *God forbid*.

GOD, as hee is infinite in mercy, ſo is Hee in juſtice; and as His mercy extends to thouſands in them that love him, ſo doe His judgements to many generations of them that hate Him. That He

Hee is long in *comming* is no argument that He will *not come*, forbearance is no acquitance: the longer our time, the greater our account, if we have liv'd long, and liv'd not well, of young Saints prove old Divels, we had beene better have gone to *heaven* young, than to have lived to these yeares to goe to *hell*: miserable is that mans case whose latter end is worse than his beginning.

THE relation betweene ſinning and falling is ſo neere, that they are us'd promiſcuouſly the one for the other. Now it is a hard matter to fall without *hurt*, and once downe, it is not an eaſie matter to riſe without *helpe*: Where it is ſo dangerous to fall, and ſo hard to riſe; if we love our ſelves we will looke to our ſooting.

Moſt

MOst men feare to heare ill, that feare not to doe ill; the arrantest hypocrite in the world would not bee thought so, hee would not bee censur'd for sin, that feares not to be damned for it, and is afraid of holding up his hand to the barre, that is not afraid of standing at the *Tribunall seate of God*. All the care is how to sleep in a whole skin, not so much to *live wel*, as to *dye safe*, keep without the compasse of the

Law, thongh they come within the reach of hell. If this bee not to feare men more than *God*, I know not what is.

I Should wonder many times to see sinne so smugge, to heare a *Iudas* at his *haile Master and kisses*; did I not remember of what Sire they come, the Divell: and that he can still *personate* that goodnesse he once *had*. He would be more shunn'd, if hee could not bee mistaken, that is not suspected in

a diſguiſe, where the adverſary is ſo ſubtile, they had neede bee *wiſe* as *Serpents*, that would be *innocent* as *Doves*.

CHarity ſo forgives offences, that it is ready not onely to pardon the offender, but to doe for him, and thinkes it ſelfe not innocent that it *ſtarves* not it's enemy, while it *ſees* him *ſtarve*. What little difference is there in Religion betweene *not ſaving* and *killing*? we are not commended that

that we requite not e-vill with the like. We have not forgiven injuries if we doe only not revenge thē, if wrongs tye our hands from doing good where wee ought and may, they prove *sinnes* to us, that were but crosses; and wee wrong our selves more by not *doing*, than by *suffering*: and *God shal so forgive us our trespasses: For with what measure I mete unto others, it shall be measured unto me againe.*

GOD deales by *us* as Hee would have us deale by *others*, and we must doe by *others*, as we would have them doe by *us*, and all of us deale one with another, as we would have *God* deale with all of us. As I cannot love *God* and hate my brother, so can I not be loved of *God*. How justly is the *fire* of Envy punished with the *fire* of hell?

It

IT coſt *God* more to redeeme the world, than to make it: He that made mee with a word ſpeaking, when hee redeemed me, ſpake, and wept, and bled, and dyed to doe it: what can I thinke too much to endure for his ſake, that was made a curſe for *mine*?

IT is with us here as with *Gedeons fleece*; one while the ground is

is wet, and the fleece is dry, another while the fleece is wet, and the ground is dry. Sometime we have Raine, and Faire Weather would doe better; anon it is Faire, and raine would bee welcome: And it fares with our bodies, as with our estates, now happily wee have health, & want meanes, then againe wee have other things, and want health; all our delight here is like our selves fading: and many times with *Balthazar*, wee are fetch'd off in the midst of our jollity: Nothing here

here but ebbing and flowing, tumult and alteration; in heaven onely shall wee rest from our labours: now if we love our *ease*, why doe we so love our *lives*?

THe good man takes his God as he doth his wife, for richer, for poorer, in sicknesse and in health: wee may not alwaies judge of Gods *favour* by His *bounty*. I am but a novice in Religion, if I thinke I cannot be Gods sonne, and miserable.

Com-

COmmonly those men are hottest in the pursuit of honour, that least deserve it; While deservednesse sits still, and bides his leysure that gives and takes where he list, and when, and how, and to whom; and at last is importun'd to the place, not for the good he shall receive, but for that he may doe: he will not bee great upon all termes, but will rather endure *poverty*, than part with his *honesty*, and

and not ſell his ſoule to buy a purchaſe; *What wil it profit a man to gain the World, and loſe his ſoule?*

CHriſt is in us, as the ſoule is in the body, he *gives* life; we are in *Chriſt*, as the branches in the Vine, whence we *receive* life. Let our care be to offer up our ſelves living ſacrifices to him, of whom wee live and move: 'Tis all hee requires, an egge of his owne *Bird*, ſome minutes of that time which

which hee hath given us. What can I doe lesse? one good turne requires another, if I love not those that love me. I come short of Infidels.

SElfe-conceitednesse is the sinne in fashion: 'Tis a hard matter not to thinke well of our selves; I am not behinde the least of the *Apostles* (ye know the Voyce) and if hee had not beene *buffeted*, hee had beene *exalted* above measure, and carryed high-

higher in *conceit*, than hee was before in his *extasie*: hee that well remembers from what he once fell, cannot but be ashamed of what he is, and fall yet lower: *Oh Lord, I am lesse than the least of thy mercies.*

❀❀❀❀❀❀❀❀❀❀

MAlice never wãts a marke. He who hath *nothing*, hath *something* to be envied for, and if nothing else, hee is envied for this, that he is content with his *nothing*. It is hard to be prosperous, and bee loved

ved at once: Those that will bee great, shall bee envied; it is hard but safe, to bee contented with a little: but if I cãnot avoid ill tongues, my care shall be not to deserve them; and then let *Shimei* curse.

I Seldome see sinne but in a religious tire: Nay *but I reserv'd them for sacrifice*, was *Sauls* to *Samuel*: for sacrifice not for prey. Goodnesse is the best disguise of evill, either *seeme* what thou art, or be

bee what thou *seemest*: *God* is not mocked.

✤✤✤

WHat more glorious Maſter than *God?* What better Mother than the Church? How glorious is that calling that at once ſerves ſuch a Maſter, and ſuch a Mother? As it is our glory to *ſerue* them, ſo it muſt bee our glory to doe them good *ſervice.* God in us ſets the world copies of piety, and we muſt live to others no leſſe than preach: As we are more *eye*, ſo wee are more

look'd

look'd at, *motes* in others eyes are *beames* in ours: many things are lawfull that are not expedient, and somethings are expedient in reſpect of the *perſon*; that are ſcandalous meerely for the *chaire*; that which is reproveable in another, is in us a reproach: ſeeing it is ſo, what manner of men ought we to be?

* * *

PRomotions are neither from the Eaſt nor from the Weſt, but from God: Hee that hath

hath them and not of His gift, hath them with a vengeance, who would not rather wish to want, than to bee great so?

THere was never any that was not ambitious: every man is born a *Corah*, onely some more superlative than other. But of all men I most wonder at those that are ambitious onely to bee talk'd of, and since they cannot bee *notable*, they would bee *notorious*, and with *Cain*

bee mark'd though for murtherers. Whether I know much, or am knowne of many, it matters not, onely this I will care for, that God may not say to me in the last day, I know thee not.

PRide is good to none, worst to it selfe: when *Adam* would better his *knowledge* hee lost his *dwelling* in Paradise, and when those builders of *Babel* would mend their *dwelling*, they lost their *know-*

knowledge. The rich of being great, potent, or pointed at, how many hath it undone? I will never care to bee or to know, that which I know shall repent mee: what commendations is it to have been somebody?

THe tongue is the onely betrayer of the minde: The foole while hee is silent is not discovered. I will not be more thrifty of any thing, than of my speech; I had rather be

thought to know a little, than be *knowne* to know nothing.

THere is but one thing a Christian need desire of God, that's a cleane heart: *Create a new heart, &c.* There is but this one thing that God desires of a *Christian*, his heart: *My sonne, give me thy heart*; and this I will onely desire to *have*, that I may *give*. *A broken and a contrite heart, Oh God, thou wilt not despise.*

THe *Kings daughter* is all glorious within, but yet her rayment too is of wrought gold; our outside, our life must tell the world what wee are within. If our lives doe not answere our profession, we are Pharisees, wee say and doe not.

IT is a common fault to forget what wee have beene, when we are changed, for the

better: how many have beene resolved for heaven in their sicknesse, that in their whole skinne have disclaim'd it, and requited the recovery of the body with a relapse of the soule. To receive good at the hands of the *Lord*, and not evill, is unreasonable to expect: but to receive good at the hands of the *Lord*, and returne evill, is wicked and not to bee endured. I will never pray more heartily to *God* for a blessing, than for grace to manage it; Wherefore

should

ſhould I bee bleſſed to my coſt?

WIth GOD all things are not onely alike poſſible but eaſie, and he can as well of *ſtones* make *Abraham children as of Iewes*. I will never deſpaire of him that can doe all things, I cannot bee ſo infinitely ſinfull, as God is merciſull. *Oh God, if thou wilt, when thou wilt, thou canſt make me whol*; why ſhould I give my ſelfe over, where my *Phyſician* doth not?

WOrkes without faith are like a ſuit of *cloathes* without a body, empty: Faith without works is a body without *cloathes*, no warmth, want heat; Workes without faith are not good workes, and faith without good workes is as good as no faith, but a dead Faith. Then onely are they themſelves, when they are together, what God hath joyned, let no man put a ſunder.

Our

OVr actions are never pleasing to God, when our light doth not shine before men; let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven; that your Father which is in heaven may one day glorifie you.

WIth men, confesse and suffer

is good justice, but with God, the contrary to confesse our sinnes is the next way to be forgiven them; that soule is past hope that lyes speechlesse. I will ever pray; *Oh Lord, open thou my lips, and my mouth shall shew forth thy praise, and my owne sinnes.*

PRay for them that curse you, doe good to them that, &c. Is *durus sermo*, a hard saying, and against the haire; 'tis not so easie a matter to *forget* an ill turne, as to

to *doe* one, yet this must be if we will be *Christians*: he that will not be in charity, shall never bee in heaven. Why should I doe my selfe a shrewd turne, because another would?

IT was the divell that first made us enemies to *God*, and it is still hee that makes us enemies to one another; it is not for nothing (I have thought) that he is painted with a cloven foot, he loves *divisions* so well, and there is no grea-

greater argument of a divell incarnate, than a malitious heart: say what thou wilt, but I will never beleeve thee against Scripture, that thou loveſt God whom thou haſt not ſeene, that loveſt not thy brother whom thou haſt ſeene; if we love Him, we will love one another.

IF we will bee *Chriſts* Diſciples, wee muſt leave all, but 'tis not all, wee muſt take up our croſſe too; be ready to take it up, not of our ſelves,

ſelves, but if it bee laid upon us, we muſt ſuffer *willingly* for *Chriſts ſake*, we muſt not ſuffer *wilfully*, or throw our ſelves into the fire. He that bids us *ſuffer*, bids us *flye*, If they perſecute you in one City, flye, &c. It is our commendation to *endure* the ſtroke or the Faggot, it is not to *ſeeke* it; when zeale runnes without diſcretion, warrant, it commonly make smore haſte, than good ſpeed; CHRIST would have us innocent, but wiſe too, Serpents as well as Doves, lay downe

downe our lives for his ſake, but not *fling* them down; we muſt neither goe like *beares* to the ſtake, nor like *mad men*, neither runne to our martyrdome or *from* it: Pray with our SAVIOUR, if it be poſſible to miſſe the cup, or but to kiſſe it, but ſtill not my will but thy Will, wee muſt ſubmit all to *God*, and thinke that fitteſt for us which He thinks ſo.

THat which I heare from *David*, I would

would heare from every good man, Thy word is a *Lanterne* to my feete, &c. To his feete, not to his eyes alone, if wee use the Word of *God* onely to gaze on, and see fine stories, to *discourse* by, not *live* by it; wants his use, and wee want our goodnesse, and shall want our glory: knowledge without practice addes to our punishment together with our sinne. How many *Pharisees* have sate in *Moses*, that shall never sit in *Abrahams* bosome onely for this, because they

they knew and did not.

WOrkes of piety must never go without humility; hee that prayes and is not humbled, like the *Pharisee* in the parable, goes away worse than hee came. When thou prayest, thou askest blessing, and doe it on thy knees, if to your earthly Father, how much more to your heavenly: Men have inverted the course now, they *drinke* their health

health upon their knees, and *pray* for their health upon their *tails*: God ſhall anſwere ſuch men according to their manners, proudly. Why ſhould GOD ſtoope to their wants, that ſtoope not to their owne? wee cannot bee too humble when wee are to ſpeake to that Majeſtie, whom wee cannot ſee and live, and whom we ſhall one day ſee and live to our coſt, if we bee not humbled; thanke God thou haſt knees to bow, how many would that have not? why ſhouldeſt thou

thou bend and cringe and bow, to thy father or thy friend, or thy betters, and not to thy God?

PRayer is the *Iacobs* lader of the soule whereon it goes up and downe to God, and conferres with Him; in our prayers wee *blesse* Him, and by our prayers we *blesse* our selves: there is no part of Gods worship more acceptable or more profitable than this of prayer, and none more sligh-

flighted, men come to prayer as a thing indifferent; wilfull negligence in leaving it undone, and coldneſſe in doing of it, are the ſin almoſt of who not? onely, *Oh Lord, do thau be merciful to the neglect of thy people.*

❀❀❀❀❀❀❀❀❀❀

THere are many ſervices and many Maſters, and yet no man can ſerve two Maſters, that is, two of a contrary diſpoſition; for there is the world, the fleſh, and the divell; and

and yee may serve all these at once, nay ye cannot serve one and not all; the glutton he serves his belly, and with *Esau* sels his birthright, his blessing, for pottage: the drunkard hee serves I know not well what, whether the drinke, or the company, or his appetite, or all, but in steed of quenching his thirst, drownes his soule: the envious man, and the furious man are alike in this, both serve the passion, onely here they differ, the envious man with *Sampson*, wil brain him-

himself so he may brain *others*, the furious man braines others so long till at length hee bee brained himselfe: the usurer hee serves his gold; the adulterer hee serves his lust, but all serve one chiefe Lord, one Master, the Divell, and shall all receive the same Wages, *which is the wages of all sinne, death*, Why should God pay them for their paines, that goe not of His errands?

(***)

FINIS.

Horæ Succisivæ,

OR,

SPARE-HOVRES

OF

Meditations;

VPON OVR DVTY

To { God, Others, Our Selves.

The Second Part.

The fifth Edition, corrected and much inlarged,

By JOS. HENSHAW, D. of Divinitie.

LONDON,

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TO
THE RIGHT
Reverend Father in GOD, and *Right Honourable*, WILLIAM, Lord Bishop of London, *one of his Maiesties most Honourable Privy* Councell.

(†‡†)

,

Right Reverend and my honoured LORD,

THe world is *full of bookes, he knowes* nothing, *that doth not know in print; I complaine, but adde to the number, yet I am perswaded if men would but know their last, there would bee lesse done, or lesse adoe; I*

censure no mans endevours. I cannot but condemne those ultracrepitasts *that with* Festus *will teach Saint* Paul *Divinity: I desire to keepe my penne to my plough; onely something duty enioynes mee, great things my owne immaturity forbids me, such as I have, I have provided: Ingratitude of all is the worst look'd sinne, verball thank-*

ful-

fulneſſe little differs from ingratitude, ſuch is mine faine to bee: Bookes are but words; but many times that is accepted, where wee like, which from others would bee counted cheape; Your Lordſhips favour makes mee thus bold to put theſe Ludicra, *trifle-houres to that view which is not us'd to trifles: I have beene late and long ſicke;*

some of my sicke thoughts (being now well) I am bold to present; that they are worse than is wish'd or look'd for, is not want of respect, but skill. The matter is almost as divers as the pages nugæ miscellaneæ *of Directions, Instructions, Resolutions; what wee should doe, what we should be; in all which I desire onely to shew my selfe*

to

to your Lordſhip, not to the world; a teſtate of my duty, not of my proficiency; what I doe owe; not what I could doe; my penne as my kuowledge may lagge behinde with the laſt, my prayers ſhall vye with the formoſt for your Lordſhips fruition of all happineſſe here, and of eternall happineſſe hereafter.

Your Lordſhips in all humble duty to be commanded,

Ioſ. Henſhaw.

SPARE HOVRES OF Meditations.

The Second Part.

BLessed are the *poore*, for theirs is the *kingdome* of *Heaven*: How are they poore that have a *Kingdome*? or what *Kingdome* is wealthy, if not

that of *heaven?* or why complain'ſt thou of that poverty, that ſaints thee? that is a happy ſoule that makes *even* with God every *night*; and every *morne* beginnes the World *a-new.*

GOd is *love*, and he that loveth, is borne of God, and God loveth him; ſo there is no love loſt; by this are wee knowne to bee Gods ſonnes, and Chriſts Diſciples, if we love one another: I may love

love others for other respects, my *enemies* that they *may* be *good* to mee, or my *friends*, because they are so: but *God* I will love, because I *will* love Him, and because he is to bee *beloved*.

WHē I at first look out into the world and see many men (and those none of the best) in better case, I thinke my selfe forgotten, and wish for more: but when I remember my *account*, I feare I have too

too *much*, and forget those wishes; It may be if I had more *wealth*, I should be more *riotous*: *outward* losses are sometimes *gainefull*, and it is *good* for us that we are *afflicted*, it would bee *worse* with us, if it were not sometimes thus bad; many if they were not kept short of *these*, would come short of *Heaven*: Hee *knowes* us that *keeps* us, and if He will have us *Lazar's*, and not *Dive's*, bring as to Heaven that way rather than another, His will bee done; let Him give my goods to the

the poore, and my body to bee burn'd, and bring mee to *Heaven*, though in a *fiery Chariot*; I cannot complaine of the *foulenesse* of that *way* that carries mee to *God*.

THings which wee come easily by, wee easily part with; lightly *come*, lightly *goe*; true friendship, as it is hard to *finde*, so it is hardly *lost*, and therefore hardly *lost*, because hard to *finde*: I will put *up* many *injuries*, before I put

put *off* one *friend*; *small* faults I will *swallow*: others I will wink at; and if hee will not bee my other selfe, I will bee *his*, and change my *nature* before my *friend*: *friends* like *stones*, get nothing by rolling.

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WEe are content with a *little*, whē wee are by our *selves*; who puts on *scarlet*, & resolves not to be seen? or is serv'd in *plate*, when there is none to take *witnesse* of it? Nature if it would but bee *pri-*

private, it would not be ſo *coſtly*, moſt men are therefore *covetous*, becauſe they are *ambitious*, and love the ſtage; and deſire to *have* much, that they may have much to *ſhew*, and ſet their *land* upon their *cupboards*, I think they would ſhew more of their wit, if they ſhewed leſſe of their ſubſtance, they doe not ſo much ſhew that to their gueſts as themſelves, and are admir'd at, not for the abundance of theſe but the want of the other.

Pride

PRide and *Vncharitablenesse* are sinnes, in *fashion*, and the *one* the cause of the *other*, many think they should want for their *pride*, if they should but bee *charitable*; I have often wondred and grieved to see a *rich porch*, and a *poore Christians walls cloath'd*, and *men* goe *naked*. Say what thou wilt, but I am sure with the Apostle, That hee cannot love *God* whom hee hath not seene, that loves not his *brethren* whom

whom hee *hath ſeene*, and can indure to *ſee miſerable*.

MAny are therefore friends to *others*, that they may be friend *themſelves* : and like leaves in *winter*, fall from the trees when they beginne to *wither*, and with Saint *Peter*, *know not the man*. How many doe wee nicke-name *friends* at *large*, that prove but *ſtrangers* at a *pinch* ; that will be your *ſervants* in a *complement*, and not know you

you in a *businesse*? I will not desire of God not to have *friends*, but not *such* friends, or not to *need* them.

WEe owe more to *God* for *redeeming* us, than for *making* us; His *Word* made us, but when it came to *redeeme* us, that *Word* must be made *flesh*, and that *flesh* must *suffer*: in our *creation* He gave us our *selves*; but in our *redemption* Hee gave us *Himselfe*; and by giving *Himselfe* for us, gave

gave us our *selves againe* that were loſt; ſo that wee owe our ſelves, and all that wee have twice *told*: and now what ſhall *we* give unto *thee*, O Thou *Preſerver* of men, for our ſelves thus *given* and *reſtored*? If wee could give our ſelves a *thouſand* times over, yet what are *wee* to *God*? and yet if wee do give our ſelves to Him and His ſervice, ſuch as we *are*, and ſuch as we *can*, He *accepts* it, and will *reward* it. I will never grudge *God* His *owne*. I have nothing that is not His; and

and if I give it to Him, He will restore it againe with interest, never any man was a loser by *God.*

THe best ornament of the *body* is the *minde*, and the best ornament of the minde is *honesty*; I will care rather how to live *well*, than how to goe fine. I may have an ill *garment*, and come to *Heaven*; I cannot, and have an ill *soule*. He who *first* bids us cast our care upon *Him*, did not so meane,

meane, as if wee ſhould take *no care our ſelves*; it will not come to our ſhare, to *ſit ſtill* and cry, *God helpe us: Salomon* hath read his fortune, that will not *worke* in *ſummer*; therefore ſhall hee *ſtarve* in *winter*: It was the deſtiny ſinne brought upon the world, *in the ſweat of thy browes thou ſhalt eate thy meate*, and thanke God wee can have it ſo: *Hee that made us without our ſelves, will not keepe us without our ſelves*; it is mercy enough for us, that we eate with ſweating. I will never thinke much

much of my *paines*, where it is rewarded with a *blessing*.

IF an *Asse* do but *speak once* in a world, as *Balaams* did, a *beast* have any part of a man in him, wee wonder, and justly; but let a *man* have every part of a *beast*, goe upon all foure, and wallow with the *drunkard*, or lose his speech together with his legges, 'tis ne're talk'd of. It is the property of a man to speake, as of a beast not to

to ſpeake: why doe wee wonder to heare a *beaſt ſpeake*, and not wonder to heare a *man not* able to *ſpeake?* or how juſtly doth hee *want* the bleſſing, that cannot *aske?*

IT was our Saviours to his Diſciples, *Behold, I ſend you as ſheepe in the middeſt of Wolves*; bleſſed *Saviour*, didſt thou not care for thy Diſciples? or if thou didſt, why are they not rather ſent, as *Lyons* in the middeſt of *ſheepe*; than

than as ſheepe in the midſt of Wolves? Even becauſe Hee *loved* them, therefore Hee ſo ſent them, that out of the *Lyons* mouth they might come forth more glorious, as there ſhall bee ever ſome *poore* to exerciſe our *charity*, ſo there ſhall bee ſome *wicked* to exerciſe our *patience*, ſome buls of *Baſan to compaſſe, &c.* Where the enemies are ſo ſtong and ſo many, they had need bee wiſe as *ſerpents*, that will be innocent as *doves*.

De-

DEſperately *wicked* is that of ſome, *if I ſhall be ſav'd, I ſhall be ſav'd:* as if *Heaven* would come *unlook'd* for, and they ſhould bee *ſav'd*, whether they *would or no.* God never did, nor will ſave any man in ſpight of his teeth, or againſt his will; as we cannot keepe body and ſoule together without ſweating; no more can wee bring our *ſoule* and *God* together with ſitting ſtill; never any got *wealth*,

by barely *wishing* for it and as few come to *Heaven*; by meerely *desiring* it. There's a *race* to be runne, and a *battaile* to bee fought; and as well in *religion* as in any thing, we must *work* for our living.

IT is appointed to *all men, once to dye*: death is a punishment of sin, not sinne it selfe; yet sure it is the *height* of punishment when it is *sudden*; I doe not desire *not* to dye at all, but not all at *once*. I know I

must

must dye, and I *thinke* of my death, yet is it not *alwaies* in my *thoughts*; the *best* of us all may bee taken *napping*. I will ever pray God when he doth fell mee, not to doe it at a *blow*, that I may *see* my selfe falling, and *bethinke* mee in the *fall*; and thus it is a comfortable thing to *fall* into the hands of the living God.

HEe that *knowes* his Masters will, and *doth it not*, shall bee beaten

ten with *many* ſtripes; and yet I cannot ſay whether ſhall be worſe beaten, hee that *may* know it and *will not*, or he that *doth know* it, and *doth it not*; the one ſins againſt his *knowledge*, the other ſinnes becauſe hee *will not* know, and ſhall one day not bee knowne.

GOD made this world not barely to *looke* on, but to *contemplate* on, and of Him in it: here the Chriſtian and the Philoſopher part,

part, *they* are led by *reason*, *we* by *faith*: they *argue*, wee *beleeve*: they enquire the *manner*, *how* all were *made*, the *Christian*, why: Hee is not curious in the *manner*, but lookes at the *end*, for the *glory* of *God*, and the *way* to our glory: and useth them not for *spectacles*, but *motives*, to the glorifying of him of whom hee hath them; and if wee enjoy these as wee should, we shall one day enjoy him from whom wee enjoy them.

THis World is oft compar'd unto a ſea, our life is the Ship, wee are the paſſengers, the grave is the common haven, Heaven is the ſhore; and well is the *grave* commonly compar'd unto *a haven*, for there wee unload; the things of this world are neither *borne* with us, nor doe *dye* with us: wee goe out of this world as wee came into it, naked: why are wee ſo covetous of thoſe things, which

which are ſo hard to *get*, and ſo certaine to be *loſt*? If I enjoy them *all*, I ſhall not enjoy them *long*: or if enjoy but *ſome*, I ſhall ſhortly have *uſe* of *none*. I will comfort my ſelfe againſt the *want* of them, with the aſſurance that I ſhall one day not have need of them.

WHo can but once looke backe upon his *creation*, and dares diſtruſt God for his *preſervation*? whether is it eaſier to

give, or to *continue* life: to *keepe* thee or to *make* thee? If He have given thee the *greater*, why dost thou distrust Him for the *lesse*? Or if thou distrust Him for *earth*, how will you take His word for *Heaven*? Oh *God*, they have forgot of whom they *live*, that distrust thee for their *life*.

THis life is a *race*, and we do not *live* but *travell*; but we have *another* race beside this, of our *soule* as well as of our *body*; since *both* must be

be runne, and the one will not tarry for the *other:* I will try who can runne faſteſt; if I have finiſhed my *life* and not my *courſe*, I have made more *haſte* than good *ſpeede.*

EVery thing elſe hath a *beginning*, it is onely *Gods* title, *Which was, and is, and is to come*: *Eternity* is onely there; our glory muſt bee, not that wee *have* liv'd ever, but *ſhall* doe ſo.

IF we look but out into the world, we ſhall ſee almoſt as many *miracles* as *things*, that *trees* and *plants* ſhould every yeare dye, and recover; that the *Sunne* ſhould onely *lighten* and *warme* the earth, and not *burne* it; that the *heavens* ſhould diſtill its raine in *drops*, and not in *rivers* full, and *drowne* us, where they doe but *wet* us; *God* is not leſſe miraculous in *preſerving* the World, than in *making* it; and as His *mer-*

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cy, ſo His *glory* is over all his workes.

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and Pharisees, you cannot enter, &c. It is not onely want of *grace*, but *wit*, to dissemble where we may be discernd, if I will needs bee a Christian, I will bee one to some purpose

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I Heare men commended now adaies as the Lord did the unjust steward, because they deale *wisely*, not *honestly*, 'tis held no crime to deceive, but to be *seen*, to be *discovered*, that's a foule fault, he is a novice that doth that, the care

care of many is, not to live *innacent*, but *close*, and they cast, how to goe (as *Saul* to *Endor*) to the *Divell* in a *disguise*; but they cozen onely *mens* eyes, *Gods* they cannot; and since they will nor be known for what they are now, they shall not be known for what they would bee one day. God shall say unto them. *Depart from me ye workers of iniqnity, I know you not.*

TO *dissemble* sinne was never the way to

to be pardon'd it, onely hee that *confesseth* his sinne shall finde *mercy*: never bee asham'd to say, what thou wert not asham'd to doe: blush to *commit* them, but not to *tell* them; it is better that the world note thee for a *sinner*, than God for an *hypocrite*.

SOme there are that *heare* onely to tell, and many times make differences, where there were none meant, it is not good alwaies to tell all

all wee heare; many a man ſpeakes that in his anger, which in coole bloud, hee would not owne; and wee doe a *double* wrong by relating that which the one is ſorry to heare, and the other to have *ſpoken*, when hee is himſelfe. I will heare *all*, and report onely the *beſt*, hee that makes debate betweene others, layes a *bait* for *himſelfe*, it is ſafe and honeſt to *compoſe* diſcords, but *ſow* none. I will labour what I can, to ſet others *together*, but not by the *eares*.

When

WHen we behold (for who can choose) such a world of sinnes in every corner of the world; *buyers* and *sellers* in the *Temple*, and not whipped out, selling our soules for the provision of their bodies: others with *Zimri* and *Cosbi* out-facing judgement; how, doe we not wonder & blesse our selves that we enjoy so good, so much, some thing, any thing? that *Pharaohs* leane kine are not seene amongst us, and the

the metamorphosis of famine, of the heavens to *Brasse*, and the earth to *Iron*? that either the clouds are not shut, to *with-hold* their raine, or that the windowes of heaven are not *opened*, to raine not water, but fire and brimstone? It is admirable where the fact is so foule, that the reprive is so long? Oh Lord wee have nothing to say for our selves, but acknowledge, it is thy mercy that wee are not consumed.

Good

GOod natures are wonne rather with *intreaty*, than curſtneſſe, if we do not more love *God*, for His *goodneſſe* that Hee doth *preſerve* us, than feare Him for His *power* that Hee can *deſtroy* us, His mercies are ill beſtow'd, and worſe imploy'd, wee have not receiv'd the ſpirit of bondage to *feare*, I will love *God*, and *honour* him, but I will be *affraid* onely of *offending* Him.

God

GOd loves timely holineſſe, *remember thy Creator in the dayes of thy youth.* Nature ever begins at the wrong end, layes in, and layes up indeed, but for the theefe and the moth. With *Abſolon* the firſt care is taken to leave a *monument* behinde, and when they are ſeiled upon *earth*, they will ſee if GOD have any thing to ſay to them for *Heaven*: & the beſt part is the laſt provided; ſuch ſhall one

one day have their heaven to seeke, because they will not have it to seeke now. He that will not when he may, &c. You know the Proverbe: Hee that doth not seeke the Lord, while Hee may bee found, cannot complaine if he doe afterward seeke, and not finde:

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ALL sinnes are forbidden trees to us, and we are so much ADAMS sonnes in nothing as in our disobedience,

dience, ever reaching after that wee ſhould not; *to do good*, there is a *Lyon* in the way; but to evill, like *Salomons* murtherer, how ſwift are our feete? So then, it is not going *faſt* that carries us to Heaven, but going *right*: I will care rather to ſet my foore downe *ſure*, than to take it up *quicke*; What am I the neerer to goe a *great* pace and the wrong way.

EVery man is his owne worſt foe, and his

his greatest enemies are those of his own house: wee may thanke *our selves* that we live at no more ease than we doe; *In the sweat of thy browes, thou shalt eate thy meate*, was of our owne procuring. Wee had never knowne so much *evill*, if we had not desired to know too much *good*, our ambition hindered our preferment; wee were at first made *happy*, and wee made our selves *miserable*, and now wee are *miserable*. *God* hath chalked out a way to our *happinesse*, now if wee love misery ra-

rather than bliſſe, it is fit wee ſhould have enough on't,

A Good man, ſtil the *longer* he *lives*, the *better* hee dyes; men ſhould grow *better*. as they grow older; not like a dead hedge, the *longer* it ſtands, the *rottener*. To ſee a man white in his leproſie leaving the *world*, and not his *avarice*, & with Saint *Lukes* foole, dye thinking of his *barnes*, is horrible I had rather have no portion on earth,

earth, than buy it with that I ſhall have in *Heaven*; I will not (with the Curre in the fable) part with my *fleſh*, for its ſhadow.

THe way to *ſweeten death*, is to *think* of it, every day I *live*, I will remember I might *dye*; and I will not deſire to live a day *longer*, than I grow ſome drammes *better*: What will it benefit mee that I have liv'd ſome hours which I cannot anſwere for?

World-

WOrldly *minds*, mind nothing but Worldly *things*. *Laban* and *Nabal* thinke of nothing but their *ſheep-ſhearing*, and *making merry* when they have done; their *buſineſſe* is thought on, not their *ſalvation*; for they make that no part of the buſineſſe, onely matter of *courſe*; grudge God His *ſervice*, and in His *ſervice* the *length* of it; and pay God His due, as *Laban* did *Iacob* his wages, with an ill

will; and would fetch it backe againe if they could tell how: and yet these men that will steale time from God for their *profit* and their *businesse*, will steale time from their businesse for their pleasure: He that will breake the *Sabbath* for an houres worke, will breake off his *worke* for an houres drinking. Thus they prefer the *humouring* of their soules, to the *saving* of them. I will never sell Heaven for *company*, it is better being a good *Christian*, than a good *fellow*.

Eve-

EVery man would be thought to bee in love with *heaven*, and yet most men are loth to shake hands with *earth*; here is the difference betweene the heavenly Language and ours; they cry, *how long Lord, how long?* and we cry, *how soone?* they thinke Hee stayes too long, and we thinke He comes too fast. I will labour to bee a *follower* of those, with whom I would bee *partner*; hee hath not yet enough

conn'd Heaven, that is loth to goe to it; that voyce onely is worthy an Apostle; *I desire to be dissolved, and to be with* CHRIST.

THe just man shall live by his *faith*, and others live by his *charity*: true faith is seene in its *workes*; hee that sayes hee *beleeves*, and doth not *shew it*, beleeve him not. To make shew of beleeving, and not in thy *workes*, is to shew thy *Hypocrisie*, but not thy *faith*.

Not

NOt every one that eats his meat in the ſweat of his browes, ſhall eate bread in the Kingdome of *Heaven*: and yet it is not eaten but with *ſweating* neither: but 'tis ſuch a ſweat, as will make thy *heart* ake, and not thy *lims*: prizes are not had but with *hazard*, he that will drinke of the water of the Well of *Bethel*, with *Davids* Worthies muſt thorow his enemies: the water of *life* is not had, but with

hazard of our *lives*. My comfort ſhall bee that though I loſe my *life*, for CHRIST'S ſake, I ſhall not loſe my labour. Or, who would not loſe *this life*, which hee is ever looking to *leave*, for that which he is ſure *ever* to enjoy; Oh Lord, wee want lives to loſe; I cannot endure enough, to come to *Heaven*.

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THIS life, as if it would *never* bee done, is ever *providing* for; *Eternall life*, as if it would

would never *begin*, is never *preparing* for. I will care for this life, but not *dote* on it; I will remember I ſhall live *ever*, but not *here*.

THe love of the *earth* is the diſeaſe of the world, and that gulfe between *Abrahams* boſome and us, *to forſake houſe and land, &c.* that they doe not like of, if Chriſt would but leave out, that ſame, *leave all*, men would doe well enough with Him: they would enjoy *this*

world, but not with the losse of a *better*. Again, they would enjoy *that*, but not with the losse of *this*; they would have their *Canaan*, but they would have their *flesh-pots*; they love the *blessing*, but they would not lose their *pottage*: with *Naaman*, they will worship no other god, but yet, *the Lord be mercifull, &c. when I enter into the house of the god Rimmon*. They would so please *God*, as they might neither displease *others*, nor *themselves*, and would part stakes with GOD; let such *juglers*

juglers in religion looke upon *Saul* in the *Old* Testament, and *Ananias* in the *New*, and reade their judgement: what society hath *light* with *darkenesse*? The *Arke* and *Dagon* were never friendly house-holders: thou canst not at once have two such guests as God and the divell; If one *heaven* could not hold them both, how shall one *heart*?

NO man is so provident for his *owne* good, as *God* is for every mans; every sinner

is an *Absolom* to Him, and He doth not onely *wish*, *Would God I had dyed for thee, &c. But dyed indeed*: we doe not so desire our owne salvation, as He doth all ours, *promiseth*, *perswadeth*, *begges* our obedience, He leaves no way *untried*, that Hee may leave us *inexcusable*, wash His hands of us, and say, *perditio tua ex te, &c.* Our destruction if it come, is from our selves; if wee could but wish well to our owne soules, wee could not but doe well: and yet it is not *wishing*, but *doing* well

well that doth the deed. I will doe what I can, and I will desire to doe what I should and cannot. God accepts a *willing* minde, and if I am willing beyond my ability, He will either make me *able*, or accept my *will*. *O God*, thou that workest in mee both to *will* and to *doe*, worke *my* will to *thine*, and my *power* to my *will*, that I may not onely will or desire, but doe thy will.

God

GOd doth not looke for every *thing* from every *one*: for ten talents where Hee left but *two*: onely He there exacts much, where He hath *given* much: if the seed of *thorny*, or *stony* ground bring forth *no* fruit, or *withered*, it is no marvell; but where Hee hath *dung'd* and *gooded*, to expect a crop is but *reasonable*. The more I have, the more I have to *answere* for; the greater my *trust*, the greater my

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account: Let others care how to get *more*; my care ſhall bee how to pay for that I have already.

ALL lands doe not yeeld the ſame things, and the ſame land doth not yeeld *all* things: thus God divides His bleſſings to us, as He doth to theſe, to ſome ſtrength of *body*, to another ſtrength of *wit*, to one *health*, to another *knowledge*, *&c.* He hath diſtributed to no man *all* things: yet, to

to *every* man *some* thing; hee is ſtrangely miſerable, that hath nothing; but this doth not pleaſe, if every one have not *all*, they grow *ſurly*. What wilt thou give mee, ſince I goe *childeleſſe*? could the *beſt* of the *Patriarks* ſay: It is hard and rare to ſee that in others, which we want our ſelves, and would have, and be ſtill. Whil'ſt I am in this world. I ſhall ever behold this *inequality*, and if I cannot make a covenant with mine *eyes*, I will with my *heart*: Since I cannot but ſee it.

it, I will learne not to repine at it: *is it the Lord* let Him doe whatsoever He will.

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GOd cals some men to Martyrdome, when others would startle at a *stake*, and yet good Christians too: all *men*, as all *trees*, are not fit for *fewel*, that are fit for *use*; every one cannot hold out against the *prison*, and the *hatchet*: It is an easie matter to dare affliction before it come, and when it doth come, run away

away from it. Wee know not of what spirit we are, what metall we are made of; our prayer must bee, first not to meete with persecutions, and next to endure them (*but not meete them.*)

EArth is but our rode to Heaven, and the things of this world, like *high-way* fruit, are common to all: the *Sun* shines, and *raine* fals alike upon the *just*, and upon the *unjust*: lest they should be thought

evils,

evils, they are given unto the *good*, and lest they should bee *too well* thought of, they are afforded to the evill. There is another good, which is wholly the *Godly's*, and wholly to bee *sought* for the kingdome of *Heaven*, and the *righteousnesse* thereof: they, whose kingdome is not of this world, can see the kingdomes of this world (with their SAVIOUR from the pinnacle) and contemne them, or at least not fall downe and worship them. It shall not trouble mee that I am

am out-bid in these things by others; I will bee contented to excell them in better things, the *comfort* I have, and the *glory* I shall have.

THe *covetous* man never hath enough: like *Pharaohs* leane kine, *eats* but is never the fuller; *toiles* and *sweats* and *wakes*, and *wants* for all this; it is a greater misery to desire *much*, than to have *nothing*; of no man can it be better said, all is *vanity* and *vexation* of spirit: he is his

his own tormentor, and doth at once make himselfe a hell *here*, and provide himselfe one *hereafter*; he is never at rest till hee rest his last, which yet is the beginning of a worse torment; so hee robs himselfe, both of the pleasure of *this* life, and of a *better*. It is good to be covetous of *good* things, and labour for the food which perisheth not: of this I will never have enough, but pray; *Lord give me ever more of this bread, ever* and *more*.

All

ALL that God made at first was *good*; He *made* them so, Hee *left* them so: if they be not still so, the *dishonour* may bee His, the *smart* will bee ours; their goodnesse consists in their good *usage*, and our sinne in the *abuse* of them. God make us but to remember *why* they were made, and wee cannot be to seeke how they should be *used*.

Our

OVr Saviours commendation of *Iohn Baptists* was, that he was a burning and shining lampe: the hypocrite, like a glow-worme, shines but burnes not; others, like hell fire, burne but shine not: and must look to have their portion in the fire, they resemble. We are not excusable, if we do only shine and not burne, or burne and not shine, the one wee see condemned in the *Laodiceans*, because they wanted

ted heare; the other in the *foolish Virgins*., because they wanted light. Hee must first shine on *earth*, that will after shine in *heaven*, & burne on *earth*, that will not burne in *hell*.

REst is the *whetstone* of labour. And that which wee usually say of hope, is true of this, if it were not for rest, the heart would breake: wherefore God hath given for every *day* a *night* to rest in, and for every *seven*, a *day* and a *night*.

night. We could not live if we had not this, yet this must not be our life, to live at ease: hee shall never enter into *Gods* rest, that so loves his owne.

❀❀❀❀❀❀❀❀❀❀❀;

EVery one almost, with the *Iewes*, is weather wise, and prognosticats without book, *when you see a cloud arise out of the West, ye say there comes a showre, &c.* hypocrites that can discerne the face of the *weather*, and not of the times: how vainely are men

men inquisitive for the provision of their *bodies*, and let their *soules* shift? you will not *plant* or *graft* without consulting with your *neighbours*, and your *Almanacke*; but in the point of *salvation* huddle on, and the *Minister* and *Gods* Word is not intended? How ill holp up art thou to know the state of the *heavens*, and not of thy *soule*? If thou wilt needs contemplate *it*, behold it as thy *home*, not as thy *Calender* to better not thy *knowledge*, but thy life, or thy knowledge of a

bet-

better life, and thy desire of that place where the Father of life is, and where thou desirest to live.

GOD made not *death*, neither delights Hee in the *destruction* of the living: Oh *GOD*, suffer not that which thou diddest not make, to prevaile over that which thou hast made & *redeemed*. Man is the *glory* of His maker, and thy glory thou wilt not give to another: and suffer not us

to ſell that glory thou haſt already given, that we loſe not our ſhare of that glory thou haſt yet to give.

IN ſome caſes and ſome *things*, a man may know *too much*. It is not good to bee prying into the *privy Counſailes* of God: I doubt whether ſome mens over-boldneſſe with the *hidden* things of God, have not made them an *accurſed* thing to them, & preſſing before their *time* or *leave* into the

Holy

Holy of Holy's, have barred themſelves from ever comming thither at all: why ſhould we call for *light*, where God will have none, and make windowes into heaven? I will admire God in Himſelfe, and be content to *know* Him no farther than in His *word* where this light leaves mee, I will leave enquiring, and boaſt of my *ignorance*.

WHat I have already done, was done long before,

and what I am yet to doe, is already done before God; this ſhall be my *comfort*, that I can neither *doe* nor *ſuffer* any thing, without His *knowledge* and *leave*.

GOd hath given man charge of His *other* creatures, and His *Angels* charge over Him, and they are now our keepers, that ſhall bee one day our *companions*; great is His love to us in this care, and great ſhould our care bee to continue this love, and ſince

ſince wee are alwaies in *His ſight*, and *theirs*, why doe we at all that which wee would not have ſeene? My care ſhall bee, not to *ſhunne* His ſight, but not to *provoke* His anger: what I *doe*, He *ſees*: and I will doe it as I would anſwere it.

THoſe that honour me, wil I honour: is a bargaine of Gods owne making: Gods honour is the way to ours, we cannot but bee *bleſt*, if we will but bee

obſervant. I will care onely to ſerve *Him*, and I am ſure I ſhall ſerve my ſelfe. Never any man loſt in Gods ſervice.

HEe who dwels not in *tabernacles* made with hands, will dwell in *tabernacles* which His owne hands have made; even the hearts of men: and wee enjoy Him though we do not ſee Him, for no man hath ſeene God at any time: He is *inviſible*, but not *enſenſible*. Our bleſſed-

ſedneſſe conſiſts *here* in *feeling* of Him, in *heaven* in *ſeeing* of Him, whom yet I do not ſee, and ſhall one day ſee as I am ſeen: in the meane time I will doe nothing which I would not have Him ſee, or may rob me of His ſight.

❀❀❀❀||❀❀❀❀❀❀

I Have read of the *Hart* that hee weepes every yeare for the ſhedding of his head, though to make roome for a *better*: thus I ſee the *worldling* goe away ſorrowfull at that ſaying; *Goe*,

ſell all that thou haſt, though it bee for treaſure in Heaven; men do not looke at what they are to have, but what they are to part with, and are for one bird in the *hand*, above five in the *buſh*; but hee that conſults with his body for the ſaving of his ſoule, will never bring it to heaven. Let mee *ſow in teares*, ſo I may *reape in joy*, I will bee contented with the heaven I ſhall have.

Many

MAny a man is therefore ſinfull, becauſe it is *gainefull*. By *Diana* wee live, that ſhall bee their *god*, that they can live by; but hee traffickes ill for his *ſoule*, that loſeth it, to fill his *coffers*. I had rather bee *poore* than *wicked*; it is not thy poverty but thy *ſins* that ſhut thee out from God, it is better going to heaven in *ragges*, than to hell in *purple*.

IT is with the growth of our *soule*, as with the creation of our *body*, wee come up by *degrees*: First, with *Nicodemus*, we must be *borne* againe, and then wee must dwell a while at the *sucking-bottle*, from strength to strength: which the *Eunuch*, from reading the Scriptures to *understanding* them; from understanding to *applying*, from applying to *practising*, of *hearers* we become *knowers*, of knowers *doers* of the Word,

Word, from perfection to perfection, from persecuting the Church with *Paul* to preaching to it: till we come from *Dives* doore to *Abrahams* bosome, from eating and drinking, from marrying and giving in marriage, to bee as the Angels in heaven.

MAny live as if they came but into this world, to make merry and away, and after some yeares of quaffing with *Nabal*, dye of a drunken fit: it were wel for

for ſuch men, as they have liv'd like *beaſts*, if they could dy like them too, never to *live* again: but *alas* they cannot, here's their miſery; that they onely leave their pleaſures behinde them and not their ſinnes. I will labour to leave my Sinnes behinde me, and have my *repentance* goe before me, & my good works follow after me, and I ſhall meete with pleaſures that never ſhall have an end.

The

THe eares are the doores of the ſoule; without theſe wee were but artificiall creatures, men only in *ſhew*: hence we *know*, we *diſcourſe*, we *beleeve*, we learne to ſpeake to God, & heare God *ſpeake* to us; without theſe we could not ſpeake, not know, not underſtand; in a word, by theſe (under GOD) we are what we are; but ſome there are that *cannot* heare, others that *will not* heare. It is a leſſe judgement to want the

power

power of hearing, than the *will*, to be *born* deaf, than to *become* so, they that cannot heare are the more excusable, but they that *will not* heare, it were farre better for such if they had no eares

EVery *envious* man is a *mad-man*, for hee will *starve* himselfe, to see another *thrive*, hee needs no other *lent* than his neighbours welfare, other mens prosperity in his *gallowes*; where hee will hang him-

himselfe a hundred times over, and at last, with *Achitophel*, once for all: I will not so desire of God to have much, as not to covet much: hee that can but thinke his owne *enough*, will never thinke anothers *too much*. I will never grudge any mans going before mee, but to *Heaven*.

MOst men looke for the *theefes* Paradise, to meete with CHRIST upon His *crosse*, Heaven upon his *death-*

death-bed, and reſerves his repentance, as the *beſt* bit, for the *laſt*: and meane to goe out of the *world*, and out of their ſinnes all together. But how ſhal *God* then heare them, that before could not bee heard of them; In this caſe it is good being *formoſt*, why ſhould'ſt thou put off repentance till to *morrow*, when for ought thou know'ſt thy ſoule is going to *hell* this night without it?

God

GOD give thee of the dew of *heaven*, and of the fatnesse of the *earth*, was *Isaacks* blessing to mistaken *Iacob*. First of the dew of *heaven*, and then of the fatnesse of the *earth*, (for alas what is earth without a blessing from heaven?) but of *Esau* quite contrary, first of the fatnesse of the *earth*, and then of the dew of *heaven*; your *Esau's* preferre earth before heaven, and therefore have their heaven upon earth,

earth, *God* gives them as much as they care for: *Ishmael* shall be made a great nation, and that's enough; but hee goes a wrong course for his soule, that thinkes preferment is the way to happinesse. My endeavour shall bee not to leave a name behinde mee upon earth, but to finde it written in heaven.

❀❀❀❀❀❀❀❀❀❀❀

THe Sunne is plac'd in the heaven, as the heart in this little world of ours, keeping its seat in

in the middle, lends life to every part, whereas if it had beene ſeated *above*, it would have beene miſs'd *below*, and if below, it could not ſo eaſily have communicated above; ſo that I know not whether we owe more to God, for *creating* the Sunne, or for *placing* it; not in the loweſt ſphere then (like another *Phaeton*) inſtead of *lightning* the world, it had *burnt* it; or did it change place with the higher Planets, wee ſhould complaine of cold, ſo wiſely hath God provided for our wel-

wel-fare, with our being, and hath set the Sunne not too neare us, lest wee should complaine of it, nor too far, lest wee should want it, but in the middle, where it is neither an ill *neighbour*, nor too great a *stranger*: when wee doe but looke upon what we *have*, wee cannot distrust *God* for what we have not, and would have. Oh *God*, they deserve to *want*, that can distrust thee in sight of these.

What-

WHatſoever was neceſſary for our *preſervation* was *created*; and whatſoever was neceſſary for our *ſalvation* was *written*. I will neither deſire to *know* more than GOD hath *revealed*, nor to *have* more than he hath *provided*.

GReat mens actions are authenticke: If *Herod* and *Caiaphas* but begin, *Chriſt* ſhall have fiſts

fists enough about His eares; if *Abimelech* lead the way, every man cuts his bough, and askes no question: with inferiours, *Example* doth more than *Precept*; & like men in a *streame*, they doe not *swimme*, but are *carried*: Doe any of the *Rulers* beleeve in him? is thought argument enough why *others* should not; these see but by *their* candle, and if the *light* be darknesse, how great is their darknesse? I will doe nothing which I would not have God see, and others *learne*; else my light

light were better under a bushell, *unseene*, than *follow'd* where it should not, thus I shall helpe, not to *light* others, but to *burne* them.

OF *idlenesse* comes no *goodnesse*, doing *nothing* will in time come to doing *ill*, and from being *idle* to be ill occupied; the labour that is impos'd upon the soule is not to sit still, but to *runne*. Good men must not be like *Davids* images that have *feet*, and *walk* not; then

then onely have wee hope to come to our journeyes end, when we keepe *going*.

SOme mens devotion is like *hangings*, which they can take off and tacke on as they pleaſe : out-ſides of Chriſtians; their hands and their eyes like ſome tombe which they have mark'd, are *lifted up*; and they talke as the *divell* to our Saviour, nothing but *Scripture*: and with the *Phariſee* give farthings in the *market-*

market-place; and yet all's but *alchymie*, but counterfeit: these are ill men, but well thought of. If I am not what I should bee, yet I will not seeme what I am not, or bee an ill man in good esteeme; what am I the better, to bee a Cast-away with credit?

WHat is GOD to me without CHRIST? and what is Christ to mee without *faith*? and what is my faith to mee with-

our *charity?* but a *dead* faith? and if my *faith* bee *dead*, what am I elſe but a *dead man?* As it is vaine-glory to boaſt of our workes, ſo it is in vaine to boaſt of our faith without workes.

GOd as Hee loves *young* holineſſe, ſo Hee loves it *old*; *ye are thoſe that have continued with me, &c.* was the praiſe of the *Apoſtles*; *Perſeverance* is the pillar of our ſalvation: if that faile, all goes to the ground. What commen-

mendation is it to *have* done well? If thou haſt forſaken thy firſt *love*, if thou haſt loſt thy firſt *hopes*. He muſt carry his goodneſſe to his *grave*, that will have it carry him to heaven.

IF we look but on our *bodies*, we have matter enough of *wonder*, to ſee ſuch a *Common wealth* of order; ſuch a *world* of varieties in this little world of ours: But when wee caſt our eye aſide, on that part wherein wee reſemble

God, the *ſoule*; how doe we *bluſh*, and are aſham'd at our houſes of *clay*? that ſo glorious an Image ſhould dwell ſo *meanely*, ſo pent up? that the *Body* ſhould be a companion for the *Soule*, which ſhall one day be a companion for *Angels*? but thus was *God* pleas'd to allay our *pride*. We ſhould have thought too well of our ſelves, if we had not had ſome *piece* of us, like other creatures of the earth, *earthy*. It ſhall not trouble mee what metall my *body* be made of; if my *Soule* bee *heavenly*,

venly, my *body* ſhall *one* day be ſo too.

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WHen *God* ſaw the thoughts of mans heart that they were *evill*, and onely *evill*, & *continually*: It is ſaid, it *repented* Him that He had made man; and that man whom He ſhall ſee ſo ſtill, will have juſt cauſe to repent him, that ever hee was made, if hee doth not *repent* him of what hee hath done. *God* make mee bee but truely *penitent* for my

ſinne, and I ſhall never repent me of my *being*.

IT is a great way, and requires a long time to come to *heaven*; I admire their *ſtrength*, or rather *weakeneſſe*, that talke of getting it at the laſt *gaſpe*, as if it could bee had with a wet finger: I know thoſe that have liv'd ſome yeares, and taken ſome *paines* too, to ſet themſelves forward, and if they come thither at *laſt*, will thinke they have done *well* too;

too; for my owne part, I neither *desire*, nor *hope* to enjoy it without a great deale of *difficulty*, *anguish*, and *agony*: and shall thinke it labour well bestowed, that I have it upon any terms.

MEn usually measure *others* by their owne *bushels*: they that are *ill* themselves, are commonly apt to think *ill* of *others*; since no man is free from *slanders*, I will not presently beleeve the *worst* of any man, but I will speake

onely the best.

OVr greatest enemies are *within* us: and therefore our greatest victory is to subdue *our selves*: there is no such *slavery* as to bee a slave to ones selfe; it is a strange *weakneſſe*, but *ordinary*, to bee at every mans becke, but our owne.

OLd men are twice *children*, and some, as if they were children for

for *yeares* again, as well as for *discretion*, waxe most *worldly* when they are *leaving* the world; and as their bodies draw nearer the *earth*, so their mindes grow more *earthy*: as if they were to live anew againe, or should set up againe *under ground*: It is good and commendable to use these things while wee have them, yet still so, as remembring we must *part* with them. I will never bee loth to part with that which I cannot enjoy long, for to enjoy that which I shall *never*

part with.

❀❀❀❀❀❀❀❀❀❀;

E *Verry man for himself, and God for us all* is a *common* position, but an *ungodly* one: that God is all in *us*, and all in all, is true: but that wee should bee all for our *selves* is *wicked*: every man for himselfe, and every man for another. Thou it may bee hast enough, and to *spare*, another hath not enough to *live*; why hath *God* given thee so *much* above others, but that thou should'st spare

ſpare ſomewhat of thin to *relieve* others? It may bee thine owne caſe; Every man knows his *beginning*, not his *ending*; in the meane time thanke God, that thou art not ſo, and helpe thoſe that are.

THe barrenneſſe of the *body* is ſomtime a curſe, but the barrenneſſe of the *ſoule* is *accurſed*; that is a *puniſhment*, this a *ſinne*, and puniſhed with *hell*. We came not into this world, meerely to fill up

up *roome*, but to bring forth fruit, not for *shew*, but for *use*: Our chiefe study must bee not for *ease*, for *riches*, or *pleasure*, but *fruitfullnesse*: If we are all for *pleasure*, our fruit is *hell*; and if wee are *fruitfull*, our pleasures shall never end.

B*Lessed are they which dye in the Lord, for they rest from their labours*: in this world, there is nothing but *dangers* and *discontents*, *vanity* and *vexation*: then

then onely ſhall wee be at *reſt*, when wee ceaſe to *be*: If wee thought more of *this*, we would not thinke much of our *affliction* If I am never ſo beleaguer'd with *ſicknesse*, or *want*, or *famine*, or all at once, I will remember I came not into this world to take my reſt, but to prepare for it.

THat ground is very hard, where the travellers foote leaves not impreſſion: and that heart's very *ſtony*, where Gods

Gods blessing not onely takes no *roote*, but leaves no *signe*, as soone *forgotten* as *receiv'd*; 'tis all He askes for all Hee doth, a thankfull heart: With what face can we expect GOD should give *us* our asking, that deny *H*im His?

GOd made other creatures for *mans* service, man for His *owne*: them for our *use*, and us for His *glory*: How much, O Lord, doe we owe to thee for our selves and them, that hast

haſt ſo abounded to us, above them, and haſt not made them but for us? Teach us to give our ſelves to thee for them, who haſt given them to us, for our ſelves.

GOd is glorified in *all* His creaturs, but not in all *alike*; ſome glorifie Him in their *beauty*, others in their *deformity*: His glory is not leſſe ſeene in our *wants*, than in our abundance: in ſtriking with *blindneſſe*, than

than in *healing* the blinde; no lesse in *Ieroboams* arme *dryed* up, than *restor'd*: therefore doe wee see some want their *sight*, others their *feete*; and yet it may be neither for the *childes* sinne, nor the *Parents*, as our Saviour told the people, but that the glory of God might be seene. Againe, wee see not onely by *nature*, but by *accident*, one, with *Mephibosheth*, by the negligence of a Nurse, another with *Abimelech* by the fall of a stone lose a *limme*, or their *life*: when we see this

this in others, and not in our ſelves; how are wee not thankefull to God for our ſelves beyond others? *Leapers* in Soule (God knowes) and it is His mercy wee are not ſo in Body; whereby wee ſhould at once neede the *helpe* and want the *company* of friends, and not onely bee *miſerable*, but *ſhunn'd*, I will prayſe God not onely for the *good* which I have, but for the *evill* which I might have, and have not.

Our

OVr SAVIOUR, knew what He did, when Hee taught us to pray: *Our* FATHER *which art in heaven, &c.* To *give* us, and to *forgive* us, for He *onely* can do both; none can forgive *sins*, or give *grace*, but God alone. Yet doth hee not alwaies give with His *own hand*, but reacheth grace and salvation in His *Word* and *Sacraments*, by the hands of His Ministers; and because no man can heare His voice and *live*,

live, He ſpeaks in *them*; it is the wonder of His goodneſſe, that Hee reſpects not onely our *wants*, but our *infirmities*, and would ſo appeare to us, as He might *teach* us, but not *fright* us: Thus wee ſee Him ſpeaking to *Moſes* himſelfe, to *Iſrael* by *Moſes*: Hee proportions the meanes anſwerable to our *ſtrength*, wee are not like our *Maker*, if we thinke ſcorne to *ſteope* to the weakneſſe of our *brethren*. I will bee all things to all, that by any meanes I may win ſome.

A

A Good *tree* is known by its *fruit*; yet all trees doe not beare the ſame fruit; our fruit may bee all good, though it be not all the *ſame*: all are not workers of *miracles*; 'tis not lookt wee ſhould remove *Mountaines*, or walke upon the *Sea*, command the *windes*, or appeaſe the *waters*: there are other fruits of the Spirit, that wee muſt beare: Now the fruits of the Spirit are theſe, *love*, *peace*, *joy*, *long-*

long-suffering, &c. God mak us fruitfull in *these*, and we shall have no neede of *those*.

THe end of our Saviours miracles, for the most part was, *see you tell no man:* It is one lesson in religion, not to be *seene*: and yet not *precisely* not to be seene, but not therefore to do well, *to bee seene*: our commendations must bee to *doe*, and not *say*; or if wee say any thing, say, *wee aree unprofitable servants*.

As

AS the outward ſervice of the body, without the inward ſincerity of the heart is *improfitable:* ſo the contrary is *uncivill*; Gods ſervice requires *reverence*, as well as *holineſſe*.. Many goe to *God* as they doe to their companions, not *kneeling*, but *ſitting*, or *lolling along*; as if they were the *Iudge*, not the *petitioner*, or were to grant ſuits, not to beg ſome, and that unreverentneſſe which they would

would not, nay, which they *durst* not use to this or that Mr. *Gentleman*, they use to *God*: this is neither becomming *Christians*, nor reasonable, or at least civill men.

IT is the fault of *envy*, that it sees nothing but *injuries*, but of charity that it sees none, or takes no notice of them; but when one cheeke is strucke, it turnes the other: and when it can turne no way, lies down under the stroke: hee that

that will bee righting himselfe of every wrong, doth but pluck more fists about his eares, and set God against him too: who, if he would but bee quiet, would revenge it to his hands, unlesse wee doubt of His *power*, we will trust God with our wrongs; and stay His leysure, that is the fitest time for our deliverance, which Hee *thinks* so: in this case wee are like men in a pit, the more we *stirre*, the more we are mired.

I See MOSES in the *mount*, and with the people with a different face, open to GOD, veil'd to *them*, God would not alwaies have us shew our brightnesse to the world: in some cases Hee loves our talent in a *napkin*, lapt up and hid. Let it suffice, he *knowes* thee, that will *reward* thee: others, if they commend thee not, it is because they know thee not: or if they doe commend thee, there's all,

O and

and it may bee to thy coſt. Why ſhouldeſt thou loſe Heaven for good words? or what art thou the better, that others commend thee, if God doe not? who therefore doth not, becauſe they doe, I will never care to have my praiſe *aſcend up* to Heaven, but to come *downe* from Heaven.

❀❀❀❀❀❀❀❀❀❀❀

B*Leſſed are the merciſull, for they ſhall receive mercy*: Gods promiſes, though they bee gratious, yet they are *con-*

confin'd: and hee onely shall *receive* mercy that *shewes* mercy: all the *wrongs* thou receiv'st, cannot equall one *sinne* thou committest, and art forgiven: now when God hath forgiven thee thy *hundred Talents*, which thou owedst, and could'st not pay: doe not with the *evill servant* take thy *brother* by the throat for *two*, be not so *cruell* to others, that hast God so mercifull to thee: freely thou art *forgiven*, freely *forgive*, with *what measure yee mete unto others, with the*

ſame ſhall it be meaſured to you againe, and if you give, you ſhall receive good meaſure, not only *ſhaken* together and *preſſed* downe, but *running* over.

GOd as He doth not let goodneſſe goe *unrequited*, ſo doth Hee not requite it with a *little*, or *inch* out His bleſſings. Hee never hath done enough for thoſe that love Him: one good turne drawes on another, and Hee is ever thinking, What could

I doe more for my Vineyard that I have not done? There is no vines of ours which fals to the ground *unaccepted*, *unrewarded* who would not serve that master, whose service is perfect freedome, and the wages eternall life? I cannot bee more mine owne friend, than by being Gods servant, and the Worlds enemy.

❀❀❀❀❀❀❀❀❀❀❀❀

OVr *bodies* waxe *weary*, as they wax *elder*; our *sinnes* as they

waxe older. they waxe *ſtronger*; I will labour to bee old in *goodneſſe*, and I cannot complaine of *weakeneſſe*; let mee but bee too ſtrong for my ſinnes, and I have ſtrength enough.

SOme men doe not revenge injuries, becauſe they *cannot*, they want *power*, others becauſe they want *opportunity*, and doe but wait with *Eſau: the dayes of the mourning for my father are at hand, and then I will ſlay my brother*. It

is no god-a-mercy to passe over injuries when we can doe no other, he is not innocent that is so *perforce* : then is our goodnesse commendable, when we *may* hurt, and will not.

IT is the *fault* of the world, yet it is the *fashion* of it, to put off God to the last; the fall of the leafe, will serve his turne : and thinke one *sigh* at their *death*, enough for all their lives before : but true repentance as it is not

for a *spurt*, so it is not done in an *instant*. Hee that goes about thorowly to make riddance of his sinnes, shall finde it a long businesse; sinnes are not like *servants*, to bee gone at a *quarters* warning.

IN many things wee offend all, is the voyce of an *Apostle*; the best have their faults, hee is happy that hath *least* and *fewest*. I can never bee so holy as to have no sins: my care shall be to repent mee of those

I have; if my repentance be daily, my score shall never be long.

YOuth, & holinesse, do not meete often, to see a young man dead to sinne and ready for death, is *admirable*, but *rare*: it is a good thing to bee good betimes, sinnes as they grow old, they grow lusty, and if they once get head, they know no master, it is a harder matter to *restore* to godlinesse, than to *make* godly; for there must

be a *deducebote, &c.* an unteaching of that evill, which they before learned, before there can bee an insertion of that good which they must after practise. Custome will alter *nature*, and an use of sinning make them in love with sinne; it is rarely seene that a young *divell* proves an old *Saint*. I will sobeginne, as I would hold out, with God; otherwise, it is ill that I have begun, but worse that I hold not out.

God

GOD *desires* not the death of a sinner, but that is not all, He doth not onely not *delight* in out ruine, but he desires our *recovery*. If we *repent*, He *spares* us, if we returne, He receives us: for the first, mercy to forgive; for the second, an *Abrahams* bosome to receive, if wee wander, He recals us, if we be obstinate, he intreates us: if we come but slowly, He will stay for us; in *all* His workes He is wonderfull; but in His

workes

works of *mercy*, He exceeds. I will never despaire of that goodnesse that hath no bounds; my sinnes are infinite, but not *unpardonable*. He was once a *persecuter*, who was after an *Apostle*: and not behind the best of the Apostles, that was once before the worst of the *Iewes* for cruelty: *God* is able to make of a castaway, a *convert*; of a theefe, a *Disciple*: of *stones*, children: of dead men, living Saints, if the disease bee desperate, the cure is the glory of the Physitian; the reco-

recovery is more remarkable of a *dead* man to life, than of a *sicke* man: if the danger were not great, there were lesse praise of our redemption: but when our sinnes are gone over our heads; when the beame of the timber, and the stone in the wall cry us guilty; when thou art possest, and not as *Mary Magdalen* with a *few* divels, but with *Legions*: not one sinne, or small sins, or a few sinnes, seven divels, as it is said of her, but past number; like the starres or the sands;

ſands; and of the worſt ſort of divels too, that cannot eaſily bee caſt out, but with *faſting* and *prayer*, and haſt not onely *committed* them, but *lived* in them, and art now *dead* in them: when we have thus loſt our ſelves, and *Him*, to bee found of *Him* and brought to our *ſelves*, *puſles* us for thankes: His *armes* are ever open, onely our *hearts* are ſhut: wee receive not, becauſe wee *aske* not, wee are not received, becauſe we returne not, or returne to our vomit; It is but juſt, when

when wee turne to our ſinnes, that God turne to His judgements : either we muſt be cut off *in* our ſinnes, or *from* them.

SAlvation is the *gift* of *God*, it is *given*, and yet it is *got* with a great deale of ſtruggling; thou muſt *faſt*, and *watch*, and *fight* (as Saint *Paul* ſaies) and as Saint *Paul* did too, not onely with *beaſts*, after the manner of men (though wicked men are beaſts in a manner) but

but with *principalities*, and *powers*, not the Ægyptians, but the *Anakims*, Gyant sinnes, growne temptations. My glory shall bee not to have no sinnes, but to have the *mastery*, not that I am not set upon, but not *beaten*.

THat wee shall all dye, wee all know; *when* wee shall dye, *God* knowes; but how any man should bee *dead* while hee is *alive*, is strange will some thinke, and would be glad

glad to know; yet so it is, sinne is a *death*, and every obstinate sinner is dead for the time. Some with *Iairus* daughter are not dead but sleepe; others with *Lazarus*, are not onely *dead*, but *stinke*; and it is with sinne as with sicknesse, it weakens by degrees; first it distempers the palate of the soule, or spoiles the stomacke, so that either it refuseth meate, or distasts it, or puts it up againe; and next it takes away the sense that they feele not their sinnes, and then are re-

me-

medileſſe; and as our Saviour told the *Iewes*, they will dye in their ſinnes; and this is a death men care not to bee acquainted with till they bee paſt *cure*: and then onely thinke of *Heaven*, when they are going to *hell*, and after forty or fifty yeares living, know not what belongs to dying, more than, with *Ezekiah*, to turne their face to the wall, and weepe when it comes: The way to dye willingly, is to *conne* death before hand; hee that hath ſpent his life in providing

ding for his death, is not troubled at his *death* how to bee provided of a better *life*. My care ſhall bee not how I may not dye, but how I may live ever.

PRoſperity is a great enemy to goodnes, how hardly doe thoſe which have *riches*, enter into the Kingdome of Heaven? I heare *Iſrael* praying in *Ægypt*, quarrelling in the *wilderneſſe*: When they were at their brickekills, they would bee at their

their *devotion*, and no sooner are they at *ease*, but they are wrangling for their *flesh-pots*; I thinke many a man had not beene so bad, if hee had but beene *poore*. It is the saying of a wise Father, that *Salomons wealth* did him more hurt, than his *wisedome* did him good. *Trouble* and *want* doe that many times, which faire meanes cannot; *wealth*, like knowledge, puffes up, when *poverty* (as their infirmities did many in the Gospel) make men flocke to Christ. I will never pray more hear-

heartily to God for his *blessings*, than for grace to *use* them, not to lessen my *miseries*, but to adde to my *strength*. Though my afflictions be *many* or *often*, so my strength bee equall, I shall get by them; the stronger my *tryall*, the greater will bee both my *victory* and my *reward*.

THe way to live *ever*, is to live *well*, there is no way to *everlasting life*, but a *good* life, it is not living at *ease*,

eaſe, or at *randome*, or at *racke* and *manger*, in *pompe* and *plenty*, *mirth* and *jollity*, and with *Saul* thinke to drive away the divell with *muſicke*. *God* cares not how *rich* or how *powerfull* thou art, but how *good*. We ſhould ſo live as wee may have joy of our life, and bee made partaker of thoſe joyes, and that life which are for ever.

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THere are many dead men and many deaths, there is a death

death *in* ſinne, and a death *for* ſinne, and a death *to* ſinne, the two firſt we may thanke our ſelves for, if wee had not knowne ſinne, wee had not knowne death, but the laſt wee muſt thanke *God* for, it is from Him that we dye *to* ſinne, that have deſerv'd to dye *for* it, who Himſelfe dyed for us, and hath taken our ſins upon Him, and at once delivered us from the ſting of death, and the ſtrength of ſinne. And *thankes bee to God who hath given us this victory, through our Lord* Ie-

IESUS CHRIST.

WEe are in this world, as *Israel* in the wilderneſſe: and *Chriſt* is to us as *Moſes* was to them; if Hee leave us, wee know not which way to turne us, *nature* cannot carry us to *God*. Here all our ſufficiency is from Him, and wee ſay well in our prayer, *for thine is the power and the glory*; and it is by that *power*, that we come to that *glory*, our ſtrength is but *borrowed*; our ſtan-

ſtanding but leaning upon His arme; our going, but leading in his hand. It is with us as it is with Saint *Paul* upon the way, wee muſt be led. we muſt be carried to GOD; we muſt pray, *turne us, O Lord, unto thee, and we ſhall be turned.* Of our ſelves wee are unable to goe, yet draw us, and wee ſhall runne after thee; ſo ſhall wee come *to* thee, *with* thee, that are rather *images*, that have *feete*, and *walke* not, *without* thee.

IT is betweene ſome *ſinners* and *God*, as betweene ſome men and their *creditors*; all their care is how to bee truſted, not how to pay. My *firſt* care ſhall bee as little as I can to come in *Gods* debt, and my next care how to come out of it.

Our

OVr *goodnesse* must be that part of the *wallet* that hangs *behind* us, seene of *others*, not of our selves: our *sinnes* must bee that part that hangs *before* us, seene both of others, and our selves. To *conceale* sin, was never the way to bee *forgiven* it; or what art thou the safer, that thou canst *conceale* it from *men*, and not from *God*: I had rather bee *censu'd* for my sinne, than be *damned* for it.

AS in *Morality*, so in *Divinity*, not to go *forward* is to goe *backewards*; and not to *thrive* in goodnesse, is not to be good. When I compare what I *am*, with what I *have* beene, I am not a little proud; but when I compare what I *should* be, with what I *am*, with *Peter* I begin to *sinke*; only here's my comfort, I shall bee receiv'd, not according to what I am, but what I am in *Christ*.

Eve-

❀❀❀❀❀❀❀❀❀❀❀❀;

EVery good heart is accuſer, judge. and executioner of its owne faults: Why ſhould I be afraid of ſtanding at the tribunall of my owne *conſcience*, and not of *God*? at one I muſt; and if I judge my ſelfe, I ſhall not be judged: I will prevent *Gods* judgements with my owne, and the feare of what I ſhould ſuffer, with the *ſorrow* for what I have done; to him onely is the *laſt* judgement ter-

rible, that ſhunnes the *firſt*.

WIcked men as they make moſt *ſhew* of mirth, ſo they have *leaſt*; their *heart* & their *face* do not agree; they carry that in their owne boſome, that ſpoiles their *laughing*: they are alwaies purſued by themſelves, and encountred with their owne thoughts. Their ſleep is *dreaming*, and they *dreame* of thoſe judgements in their ſleepe, which they have *deſerv'd* waking: every

every noyse is of *thunder*, and every thunder of the *last* day; every shadow is a spirit, and their sinnes are so many divels about them; they have a double hell, they dye a thousand deaths here, and hereafter dye eternally. There is no joy like the joy in the *Holy Ghost*: Nay, there is no joy but *that*, and that is as farre above all *earthly* joy, as our *heavenly* joy shall bee above this *Hallelujah* above *Hosanna*. Let me but have this *within*, and I care not how the square goe *without*.

DEath to the *wicked* ever comes *unwelcome*, because they see it in its *worst* shape, *ghastly*. Faine they would not goe, and goe they must, it is impossible they should *live* stil, but it is *intolerable* to be still dying, which is the life they are to live, a *living death*. I will pray God to season this life to me, as I may not be in love with it, so to remember mee of my *death*, as I may not be *afraid* of it; and in my life so to prepare mee for

for my *death*, that at my death I may not onely be prepared, but assured of a better life.

WHen I remember the sinnes I have already *committed*, and some it may be not throughly *repented* of; and those which I doe hourely *commit*, and some it may be not taken *notice* of: so many of *infirmity* stealing upon me, and other *stronger* sinnes breaking in upon me: I doe not *will* that good which I

ſhould, or want *power* to that will, or *perſeverance* to that power: I am at a ſtand with the *Apoſtle*, and thinke, *miſerable man that I am, who ſhall deliver me from this body of death?* Even Hee that delivered His *body* to *death* for mee: Oh GOD, thou that workeſt in me, both to *will* and to *doe*, worke *my* will to *thine*; *da Domine quod jubes, &c.* Give but power to *obey*, and what thou wilt *command*.

Death

DEath is as hatefull to man, as old *age* to *beauty*; and we are ever complaining of the ſhortneſſe of our time, unleſſe *calamity* make it ſeeme long; which yet if they be never ſo little over, they are weary of that which before they wiſhed for, *death*: as I will not bee in love with *tribulations*, ſo I will not love my life the worſe for them, nor the better for wanting them: if *proſperity* make mee fond of *living*, or afraid

afraid of *dying*, it had beene better for mee, if it had not been ſo well; I ſhall pay deare for my *eaſe*.

IT is better to go into the houſe of mourning, than into the houſe of laughter; nay, the way to the houſe of *laughter*, is through the houſe of *mourning*; ſo our *Saviour*, *Bleſſed are they that mourne, for they ſhall bee comforted*: Mirth, like *Salomons* ſtrumpets, leads to the chambers of

of death; and the voluptuous man goes *out* of this World, as he came into it, *crying*; and into *another* world, where there is nothing but *weeping*. It is a great weakenesse to *deferre* to doe that, which *must* be done, if I must once *weepe*, I will doe it *now*. It is better to cry for *remorse*, than for *anguish*.

There

THere were no ſuch *tyrant* upon earth, as the *envious* man, if he had but his *will*, no man ſhould live a quiet life, or dye a naturall death, but himſelfe; hee ſees his neighbours houſe burning, and *warmes* him by the fire, and is refreſhed: there is no *eſtate* that hee hath not a quarrell to, no *perſon*; his *equals* hee hates, becauſe they are his equals; his *inferiours*, becauſe they are not his equals; and his *ſuperiours*,

ours, becauſe hee is not their equall: hee is an enemy to *all mens* peace, but moſt of all to his *owne*, and I thinke if he were put to it, himſelfe knowes not what he would bee, or have others be. It is the greateſt vanity in the world to runne madde for others pleaſures: what if I have not the ſame *thing*, or in the ſame *meaſure*? I have enough to ſerve my turne, if they have *more*, yet they muſt *account* for it, and I will never envy any man, that hee hath more to anſwere for to

God,

God, than I have; I shall not account for the talents which I never had.

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GOds *blessing*, and our *thankes* must ever goe hand in hand, one good turne requires another. We must not thinke to serve ourselves of *God*, and not serve Him; His blessings are not onely *encouragements*, or *rewards*, but *bonds*. Of these, the more wee *have*, the more wee *owe*, and our care must bee, not

not onely to *receive*, but to repay. Why ſhould wee ſtrive to come out of every mans debt, but Gods?

THe charity of *forgiving*, is more difficult than that of *giving*, and more worth, by how much our *ſelves* are more deare to us than our *goods*, in the one wee are *doers*, but in the other *ſufferers*, and many a man would *doe* for another, that would not *ſuffer* for

for him: I am but halfe a Christian if I have onely learn'd to *pitty*, and not to *forgive*: wee cannot at once, remember our *profession*, and our wrongs, if they bee *small*, the matter is the lesse; if they bee *great*, our glory is the more: not onely our *glory*, but our *reward*; it is our owne faults, if wee bee not gainers by our *injuries*.

Gluttony

GLuttony is not only a *sinne*, but a *disease*: not onely to bee *forbidden*, but to bee *afraid* of, other *sinnes* hurt in *future*, this in *present*, and robbes not only of *eternall* life, but of *this*, and destroies the *body* together with the *soule*. Our bodies were not given for *cellarage*, to lay in bread and beere in, I will remember, that I was not therfore borne, or doe live, meerely to *eate* and *drinke*, but therefore eate

eate and drinke, that I may continue life.

IHave ſeldome known any wickedneſſe ſo hainous, that had not *clients* as wel as *patrons*. *Corah* had companions with him in his *ſinne*, before in his *punishment*. But *innocency* doth not goe by *voyces*, I will never looke at my *partners*, but my *cauſe*. I deſire no other Advocate, but GOD and the *truth*.

It

IT was the accusation of the *old* world, that *they were eating and drinking, till they entred, &c.* and is still of *this*, and will bee so to the end, though this were not the end of our being, but for the continuance of it: I will use my *meat*, as others doe their *Physicke*, onely for *health*, to satisfie not my *desire*, but my *stomacke*. I can a great deale cheaper, and safer, feede my *body* than my *eye*.

We

WEe ſee men ſet not their beſt wares upon the *ſtalls*, but *within*, *lapp'd* up; it is neither *commendable*, nor *wiſe* to ſhew our *excellencies* (as *Muſicians* doe) in all companies; what are wee the better, that wee thinke well of our ſelves, while others thinke not ſo? Or what are we the worſe, that others thinke meanely of us, while we think ſo too? Since thou art never the better for thy *ſelfe-conceitedneſſe*,

tednesse, nor the worse for thy *humility*, why shouldst thou make thy selfe envied for those graces which thou hast, by *shewing them*, and derided for making shew of those thou hast not, and would'st seeme to have? and art at once noted of men for a *boasier*, and of *God* for a dissembler? I will be content to bee lowly in mine owne esteeme, and others, that I may bee high in *Gods*.

A Handſome garment is no argument of a ſtrait body: thoſe are not alwaies the *beſt* men that make the moſt *ſhew* of holineſſe. *Demureneſſe* may ſtand with falſhood: *Pretences* are evermore ſuſpicious: they that are ever *perfum'd*, 'tis to bee thonght have naturally ill breaths, we muſt not ever beleeve our ſenſes: goodneſſe is plain, and would bee knowne by her *workes*, but not tell of them, whileſt *hypo-*

hypocrisie is painted to hide its wrinkles, and would be taken for better than it is; and with the *figge-tree*, it shall be curst for flourishing; if wee are true Christians, we are both sides alike.

GOodnesse doth not goe by *yeares*, many times you shall have that from a *Samuel* in his long coates, which you shall not have from a *Saul*, at forty yeares old; and yet it is not *forwardnesse* commends us, but *perseverance*:

Some men, like ſome *fruits* promiſe faire in the *bloſſome*, but wither ere they bee *pluck'd*, others like ſome *graine*, lye long in the ground, but grow up the *taller*, it is dangerous to *deferre long*, but it is worſe not to *hold out*. I will love and endevour *early* holineſſe, yet it is better to *begin late*, than to have *done betimes*, there is a penny for him that comes at the *eleventh* houre: if thy *youth* have beene *faulty*, it is comfort that thy *age* is *otherwiſe*. It is no diſparagement to *have beene* wic-

wicked, but to *continue* so; who hath not bin overseene sometime? *He* was once a *Persecutor* that was after an *Apostle*. I will glory, not that I have *never* done amisse, but that I am now *asham'd* of it.

AS *promotion*, so *poverty*, is neither from the *East*, nor from the *West*; but from *God*. *Hee* hath said to every man, *rule* thou here, or *worke* thou there, bee *this*, or *thus*. Why doe men *grudge* at their

wants, when it is not *chance* but *providence?* It is lesse praise to bee *honourabye*, than to bee content not to bee so: our happinesse is, not to *wont* affliction, but to *beare* it. The lesse I *have*, the more I have to *come*: no *Lazarus* would change states with that *Dives*, who if hee might but live *againe*, would bee *Lazarus* to choose.

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IOb in his deſcription of man ſaies, *His daies are as the daies of an hireling*, now wee doe not hire men to bee *idle*, but to doe our buſineſſes, our life is a long *day*, and this day hath many *houres*, and theſe houres have all *worke*; every man is a *day-labourer*, and muſt doe his *taske*, to have his *wages*. I doe not ſee the penny given to thoſe that *ſtand* in the market place, but that *labour* in the vineyard: 'tis not

for us to bee *lookers* on, God and the holy Angels are *spectators*; wee must bee *actors*, *doers*. I will bee content to doe nothing but *labour*, while I am *here*, that *hereafter* I may doe nothing but *rest*.

THe food of the *soule*, as it is farre more excellent than that of the *body*, so it is farre more *dangerous*; for, where it *saves* not, it *kils* : How many (with *Esau*) have eaten themselves out of the *bles-*

blessing in this, and gon from *Gods* table, as *Baltazar* did from his *condemn'd men*? Not the *presence*, but the preparednesse makes the acceptance: to come, and not *worthily*, is to bee more *bold* than *welcome*, it is all one to thee whether *God* have thy *roome*, or thy *company*; if thou have not thy *garment*, thou art condemn'd in *both*; let others care onely to *come*, my care shall bee to be *welcome*.

GOd is a God of *pure* eyes, and cannot behold *sinne*, and yet He continually beholds us that are altogether *sinfull*. *Lord* how are wee bound to thy goodnesse, that onely thy *eye* is upon us, and not thy *hand*? That thou doest but take notice of our sinnes, and not take *vengeance* on them? If wee had any good nature in us, if for nothing else, yet wee would be *better*, because thou art so good, and dislike

dislike sinne, not for our owne sakes, but thine.

GOd, saies the Heathen; hath *woollen* feet, but *iron* hands; yet He hath sometimes *iron* feet, and *woollen* hands; where Hee would *correct*, and not in *wrath*, He makes a great *noyse*, but doth little, onely to *fright*, not *hurt* them: Where Hee will judge, and not correct, Hee treads *softly*, but strikes *home*, and is upon them ere they are awares: there is love in His cot-

rections, but there is wrath in His judgements. I will pray, *Correct mee, oh Lord, but not in thy fury, lest I bee consumed and brought to nothing.*

THere is no living without *repenting*; for all sinnes are against *God*, and all forgivenesse is from *God*, and there is no forgivenesse without repentance; so then without this thou canst neither *live* comfortably, nor *dye* peaceably. I will not present-

ly give God and my ſelfe over, becauſe I have *ſinn'd*; but I will therefore neither give God over till Hee have forgiven my ſinne, nor my ſelfe till I have *forgotten* it, or remember it with *deteſtation*.

IHave ſeldome ſeene a rich man want friends, or a poore man enemies, though Hee have ſcarce to live, yet hee is grudg'd his life, that hee takes up roome in the earth: theſe men make much of this, for

it is all they have to truſt to. I will grudge no man this *world*, it ſhall ſuffice mee there is another to come, and that mine ſhall *beginne*, when *this* is ended. I will be content to want this for a while, that I may enjoy the other for *ever*.

HOlines is not *borne* with us, nor doth *grow* up with us: ſometime, you ſhall ſee the *hoare-head*, come ſhort almoſt of the *long-coats*. I will never regard how

long

long I live, but how *well*; and rejoyce, not that I dye an old Christian, but an old man in CHRIST.

SOme men draw *nigh* unto God, but with their *lips*, as *Iudas* did; others draw nigh unto Him with their whole *body*, and will for outward cõplement come short of none: into their *sack-cloath* with *Ahab*, and downe upon their knees and face with *Saul*, they will dye the death of the *Righteous*

as

as well as any, if *wishes* will doe it; but their *heart* is not found. Not to draw nigh unto God at all, is open *rebellion*; to draw nigh unto God, and not all, by *halves*, is secret *dissembling*; then onely doe we come as we should, when we come (like S. *Pauls* Sacrifice,) *our selves, our soules and our bodies*: and thus if I draw nigh unto God, He will draw nigh unto me.

If

IF God onely ſaw as we, there were no difference betweene holineſſe in *jeſt*, and in good *earneſt*. *Ahab* is in aſhes as well as *Ninivie*; nay, what doth *Ninivie* more than *Ahab*, to the eye? What doe the *Apoſtles* more than the *Phariſees*, or *Iohns* diſciples than theirs? they faſt, pray, give: by the *out-ſide* wee cannot tell who ſerves God with his *body*, or with his *heart*; wee ſee they are *ſepulchers*, wee ſee their faire-

fairenesse, but not their *rottennesse*, onely God which sees their heart, shall one day *unmaske* it, and as they have before beene applauded for what they *seemed*, so they shall then bee punish'd for what they *are*. If I have onely the *rin'd*, the *out-side* of Christianity, and not the *bulke*, I am sure to be cast out: what I can, I will so carry my selfe, as I may neither bee condemn'd for being worse than I should be, or seeming better than I am.

There

THere is no muſicke like that of the *Word*. yet it is not lik'd: *wee have piped unto you, and you have not danced*, was the complaint of Chriſts time: men have eares to heare, but not that: any muſicke but that of the *Cymbals*, any Harpe but *Davids*, any Bels but thoſe of *Aaron*: they can heare others revil'd, or God prophan'd, or themſelves ſooth'd: they have eares to their commendations, but not

not to their faults : the ſluggard hath his eares in his pocket, the drunkard hath his eares in his pot; the pround man hath no eares, but to his commendation, the covetous man hath no eares but to his profit: the luxurious man hath no eares but to his pleaſure : there is no muſicke but 'in Trumpets, nor in them but at banquets. But hee that will not heare now, ſhall one day cry and not bee heard, and bee forc't to heare that heavy doome, *Depart from mee: ye workers of ini-*

iniquity, into that lake, where there is nothing but crying.

IT is ſtrange, no men would bee ſicke, and yet ſome men will not bee well, for they take courſes to overthrow their health, as if God had nothing to doe but to waite on them: they are never well when they are *well*, but when they are doing of *ill*; where the affliction is Gods, wee may challenge Him of helpe. where the diſeaſe is de-

debauchnesse, Hee may challenge us of sinne: when our sicknesse is His correction, it is comfortable, but when wee need to bee corrected for our sicknesse, it is fearefull: what God laies upon us is to bee borne: what men bring upon themselves, is not to bee answered: and if in mercy thou art delivered, *Goe and sinne no more, lest a worse thing come unto thee.*

Ill

ILL weeds grow apace, wicked men like *Ægyptian Grashoprers*, lye in heaps, when the good, like *Noah* in his Arke, are two or three in a corner: our blessed *Saviour* (as Hee could never say otherwise) said true, The way had neede bee wide that leadeth to destruction, for many there bee that finde it.

They

THey muſt looke to *ſuffer*, that looke to *reigne*; this world is Gods houſe of correction for His *Children*: we muſt not thinke not to have croſſes, we muſt ſtudy to make the beſt of them. I will thinke of afflictions before they come, that when they come, I may bid them welcome; while they tarry, I will have uſe of them, and when they goe, I will take leave of them, onely as of an *Ague*, for a well day

day or two, but to come againe.

IN *Heaven* all vessels shall bee *full*, but none shall *runne over*; here on *earth* I see some run over, and yet complaine of *emptinesse*; they have not *enough*, if they have not all: Thus I have seene some beasts, not knowing when they were well, burst with feeding: they had more than enough, if they could bee content another should have more than they; if they could but

but bee lesse envious, they would bee lesse covetous: all Vessels beare not the same sailes, those doe but speed a *tall* Ship, wherewith a Barke is overborne: we know not our owne strength,, submit our selves to Him that doth: He that gives us all wee have, knowes wee have all wee should have, & that if wee had more, we would sinke: that man that thinks hee is never full, is never *thankefull*. Whether I *abound*, or am *poore*, I will endevour but these two, to be *thankfull*, and to be *content*. Cros-

CRosses are *harsh*, but they are the best *Physicke*; I know not whether *prosperity* have lost, or adversity recover'd more; none praies so heartily for His *daily bread*, as He that wants it: misery like *Ionah's* fish sends them to their prayers that never thought of God under their *goard*; it is pitty faire weather should do: any harme; yet it is often seene, wee even adore those *Physitians* in our sicknesse, which be-

ing recovered, wee onely ſalute with a complement; abundance makes many forget thoſe friends, which want would make crouch to; how welcome ſhould that ſtate bee which makes us familiar with God? I will not, I may not wiſh for afflictions, nor meet them. I am good Chriſtian enough, if I can bee content to bee poore, and not deſirous. Our practice muſt bee not to make much of croſſes, but to make *uſe* of them, yet I had rather endure a world of

cro

crosses to come to God, than to bee crossed in nothing in this world, and once *want him*: let my sinnes rather bee *punished*, than *sooth'd*: oh GOD, let my *hell* be *here*.

CHrist hath many *followers*, but few disciples; God hath many creatures, but few sonnes. Gods flock is a little one, one of a family, two of a tribe, like the Prophet *Esaias* tall Tree, here and there a berry in the top

of a bough : there are many of *Israel*, but few *Israelites*, many that have *Abraham* to their father, but a few his children. Many that came out of his loynes, but few that shall sit in his bosome. Goodnesse goes not by multitude: the many followers may shew thy greatnesse, not thy holinesse; the most are commonly the worst. How fondly then, how falsely doe any boast of the truth of their religion by their multitude?

Every

EVery thing, we ſay, is the worſe for wearing; it is true of the world, the older the more *corrupt:* we are forewarn'd of the laſt dayes, that they ſhall be notoriouſly wicked: the world did almoſt begin wich ſinne, but it ſhall end (in a manner) with nothig but ſinne, and that in fire: Here's our comfort, the juſt are no part of the world.

IF we had not knowne *ſinne*, wee had not knowne *ſickneſſe*, and now wee know not how to bee well of our ſinne; but by Him againſt whom wee have ſinned, our health is from God, our ſickneſſe is from our ſelves: *Heale thy ſelfe*, is onely for that Phyſician to whom it was upbraided, it is not *Saul* and his *witch*, or *Aſa* and his *Phyſicians* can prevent death or a diſeaſe, without God: all is *originally* from him,

him, yet *derivatively* by meanes. I will uſe the *one*, but I will *truſt* onelyt he other; if wee are confident either *without* them, or *in* them, wee preſume.

WHileſt wee are here we are in continual want of ſomewhat either our *mindes* are *ſicke*, or elſe our *bodies*, diſeaſes or diſcontents. How ſhould we long for that place, where wee ſhall enjoy nothing but *reſt*, and want nothing but a *con-*

summation of our rest?

THis world is a *lyer*, and hee will finde it so, that serves it: *riches* like their master, are full of deceit, promise that they have not. How many have wee seene that have thought no joy but in abundance, have, after, ended their joy where they begin to abound, and at last envyed the quiet rest, and merry meales of their labourers? To *impatient, inconstant* mindes, the *present*

ſent ſtate is ever cumberſome, & they would change though for a *worſe*; If wee can but make the beſt of our owne, and thinke our ſelves well, even when others thinke not ſo, wee are happy men. Why ſhould I thinke that grievous which God thinkes fit? If there were no *providence*, I would ſtruggle: but now it is hard *to kicke againſt the prickes*, Lord, bee it unto thy ſervant according to thy will.

PLeasures are *pleasing*, but they are *vanishing*: the *Pharisees* were not so truely painted sepulchers, as these, *faire* but *rotten*, fading nor onely *dying*, but *killing*: Like guilded *pills* (save that they are not *Physicke*) but small & ill tasted; if they were either not *short*, or but *sweet*, there were some colour for loving them. But now they are not *lasting*, and yet *unsavory*: Why are wee not ambitious of those plea-

pleasures, which are beyond all time for *length*, and all conceit for *sweetnesse*?

SOme men are afraid to *sinne*, because they are afraid to *smart* for their sinne, they would goe *on* in their sinnes, if they could goe *away* with them; it doth not so much trouble them to bee *wicked*, as to bee *tormented*, and their study is not that they may not *provoke* God, but that they may runne away from him. Oh God, if wee could runne out of the world, we

we ſhould runne farther into thy *judgements*. Oh God, if wee goe downe into *hell*, thou art there, there is no running from the *puniſhment*, till from the *ſinne*.

ALL ſickneſſe is not of the *body*: every *leproſie* is not in the *skinne*, it were well for ſome men it were: every *ſinne* is a diſeaſe, our ſoules are no leſſe ſubject to infection, than our *bodies*; ſome are diſeas'd and doe not *know* it, others are diſeas'd

and

and doe not *care* for it: both cases are hard, but the last is desperate. To make light of sinne, and because thy soule is sicke even unto *death*, to say with the *Atheist* and *Epicure*, *Let us eate and drinke, for wee must dye*, is to shake hands with vengeance: Hee that will not so much as *aske* to bee heal'd, how justly shall hee dye in his leprosie.

IT is *strange*, but it is *ordinary* to see every man greedy to continue this life, and not to procure a better: If the head doe but *ake*, strait to the *Prophet* with the Shunamite, to the *Physicians* with *Asa*: If they bee but talk'd to of *dying*, with *Ieroboams* wife they runne and ride, and send; and as the Cripple to our Saviour, pull downe the tiles to come at him; but in the matter of their *soule*, they are *deafe*,

deafe to the diſeaſe, why are wee not as induſtrious for *Heaven*, as for our *health*; and to live *ever*, as to live *long*? Alas! what is age without *goodneſſe*, but a fairer marke for *vengeance*? What is *Dives* the better to out-live *Lazarus*, and at laſt dye and bee *damn'd*? Let others trouble themſelves and the world, how to maintaine this *body*, my care ſhall bee how to *ſubject* it: whileſt I employ my ſoule onely for the ſetting out of my fleſh, what am I

elſe

else but a glorious slave?

DIseases though they were the fruit of *sinne*, and brought upon us by our selves, yet they are not dispos'd of amongst us but by God, the head doth not ake but with his leave. nor leave aking but with His helpe; it is from above both that wee are sicke, and that wee are made whole; to whom should I not onely owe my life, but bestow it, but to him of

of whom *I live and move?*

AS it is in *extremities* for men to remember God, but with *repining*; so it is hard in *prosperity*, to remember themselves, and what they have receiv'd of God; we are apt to forget what wee have bin, when wee are chang'd for the better; *Pharaohs* butler hath forgot hee was a prisoner: it is too true, that too many love GOD for their owne sakes, either they are

are *poore*, and would be rais'd, or they are *sicke* and would bee heal'd; and like *beggers*, no sooner are they *sarv'd*, but they are gone. I may both love my *selfe*, and God; I may not love God for my selfe, I would not love my selfe but for that I am *His*, and I will love Him but for Himselfe.

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WHen I cõsider the yeares I have already lived, mee thinkes they are *few*, but *evill*; evill not in respect

ſpect of *affliction* alone, but of *ſinne*, and I am found guilty: if I conſider the preſent, (if there bee any *preſent*, when it is ever *paſsing*) I doe but adde to my ſcore, and if I conſider the time to come (if I have any to come, God knowes) I doe but adde to the meaſure of my owne ſinnes, and Gods wrath together with my yeares; ſince I muſt live, and cannot but ſinne, I will ſtudy how my ſinnes may not hinder mee of a better life; firſt, I will *abhorre them*, and then I will abhor

my

my selfe for them; and if I could not before breake my heart of them, I will now break it for them: *A broken and a contrite heart, O God, thou wilt not dispise.*

TO *every* one it shall *one* day bee said; *Give an account of thy stewardship, &c.* It is that which every man should tell himselfe, and one tell another, what the *Apostle* hath long since told us all, that wee must all stand before the tribunall seate of

of Almighty GOD; the *righteous* thinks long of this day, and longs for it; because hee is long since provided for it; the *wicked* thinkes it comes too fast, and yet thinkes not of it till it come; and when it is come, can thinke of nothing but *that*, and is stown'd with the thought of it: his pleasures which were never but shadowes (yet accounted reall) then appeare as they *were*, and not as they were *accounted*; and those *torments* which were ever thought but *shadowes*, *bug-*

bugbeares, then appeare as they are, and prove *reall*: the comparing of what hee hath *enjoy'd*, with what hee hath *lost*, and that little lesse than *nothing* of time which hee hath liv'd, with the *eternity* of torment, he is to dye in, makes him curse the time of his birth, since there is a time of *death*, and another death beyond all *time*; so the *godly* and the *wicked* differ not more in their *lives*, than in their *deaths*, but most of all *after* death. O my *God*! as thou hast made mee of the best sort of crea-

creatures, a *man*, and of the best of that sort, a *Christian*; so let mee be yet better, by being one of those whom thou hast sorted for thy selfe; what am I better, if I am onely *call'd* and not *chosen*.

ALL bookes are not alike easie; those that are, are not all alike profitable; some would profit more, if they did but rellish, others would rellish better, if they were more profitable; he doth well that

that doth both, *utile dulci*; I will neither drowne my meate in ſauce, nor diſh it dry.

THey are not the onely robbers that breake houſes, guile is worſe theft than outrage; it is alike wicked to make wine of other mens grages (as *Ahab* did of *Naboths*) and to be drunke of our owne; he that will have riches in ſpight of heaven ſhall have hell to boot.

The

THe malicious man is his owne moth; that God is better to him than hee can expect, is nothing, whileſt Hee is better to others than He is to him: like *Gideons* firſt miracle hee would have all the ground dry but his fleece; if *Cains* ſacrifice miſcarri'd, *Abel* muſt not be accepted & live; no man may bee either *greater* or better with ſafety. I will not looke at what I *have*, but what I *deſerve*, and I

ſhall never thinke my owne little, or anothers too much: that is a *wicked* heart that would have all men *worſe* than it ſelfe, and *hates* all thoſe whom others thinke better.

God is therefore bountifull to us, that we might bee ſo to others; to feaſt thoſe, that cannot bid us againe, and to built for thoſe that cannot lodge us againe, is the way to that marriage-feaſt, and thoſe buildings, whoſe

Buil

Builder and Maker is *God:* he alone hath the true uſe of wealth that receives it onely to disburſe it; if men were their owne friends they would make others ſo with this Mammon; why ſhould the ruſt of that gold riſe up in judgement againſt thee, the uſe of which will ſet thee with thoſe that ſhall ſit in judgement?

PErſecution is the doore to happineſſe, *Canaan* hath ſtill the ſame way, a wilderneſſe; who can looke for heaven cheape, that ſees his SAVIOUR bleeding? I may not afflict my ſelfe, yet I ſhall ſuſpect my ſelfe without afflictiõ; calms are no leſſe dangerous than ſtormes.

SOme men doe not climbe, but vault in-

in-

to preferment at a leape; I know not their ſleight, I miſtruſt their quickneſſe; few men were ever great and good in an inſtant. All the harme I wiſh theſe, is, that their early riſing do them no harme; they that are their own brokers in theſe, are likely their own theeves in better, & ſteale themſelves out of heaven.

FAvours are more binding, but afflictions are more profitable, to have much is

more glory, but to bee content with that wee have is more victory, there is no conquest like that of our selves, no conquest of our selves like that of want: it is a hard matter not to finde poverty a burden, or prosperit a snare, this religion obtaines us, that if wee are not *richr* than others, yet wee are content to bee poore, hee onely hath enough that would have no more.

Our

OVr endevours are in vaine without Gods bleſſing, yet in vaine ſhall he challenge a bleſſing that endevors not: ſloth is no leſſe guilty that *covetouſneſſe*. I can doe nothing without God. yet I will not looke God ſhall do all.

THe cauſe of all puniſhment is ſin, and the end of all ſinne is puniſhment. Either pre-

ſent or to come: how then doe we love to bee puniſhed, and yet love to ſinne? if wee could but bee innocent, wee could not but bee ſafe: while I am here I cannot but ſin, but I hope to avoyd the puniſhment thorugh Him who hath borne the puniſhment and the ſinne.

OVr life is but a breath, at firſt God breath'd upon man the breath of life, &c. And it is gone with a breath, if He breath upon us in diſ-

displeasure we dye, for at the breath of his nostrils wee are all consum'd: since we do not live but by His leave, why doe we not live to His glory? Oh God, I have not liv'd long, yet so much of my life as I have not liv'd to thee, I have liv'd too much: all I desire is, that as this life was thy gift to mee, so it may bee my gift to thee, I can afford God little, if not His owne.

All

ALL punishments are from the same hand. *Iobs* boyles are no lesse Gods finger than *Pharaohs* : but all are not with the same end, those are but chastnings upon some, that are judgements upon others. God strikes His owne because He loves them, Hee strikes the wicked because they love not Him : those he corrects but these He executes: it is a signe he loves us when he strikes us, and if his strokes bring

bring us to love Him, we may bring with *David*, it is good for us that wee have beene afflicted.

❀❀❀?❀❀❀❀❀❀❀

GOD is all eare and all eye, and all in all: grant *Lord*, that as I am alwaies *seen* of thee, so I may bee alwaies *heard* of thee: and may alwaies *heare* thee in thy *VVord*, and contemplate thee in thy *workes*, that I may one day see as I am seene, and heare and bee heard in that hea-

heavenly quire of *Halelujah's*, *Glory, and power, and honour be unto the Lambe, and to Him that sitteth on the Throne, for evermore.* Amen.

FINIS.